

# The Catholic Educational Review

JANUARY, 1934

## THE GOAL OF A CATHOLIC COLLEGE EDUCATION

Higher education for as many of America's sons and daughters as can obtain it has become in our times a fact, a policy and a necessity. Reasons for this are not far to seek. That the modern world, of which our country is so large and representative a part, has taken its present form is due in no small measure to higher studies for many rather than for a favored few. The discoveries and conquests of natural science and their general application in our daily lives are due not so much to the lonely genius as to regiments of college- and university-trained specialists working with system and ordered effect. Governmental and economic structures become increasingly complex and increasingly need to be staffed and directed by men and women of higher intelligence and training. To preserve the form of modernity depends upon the pursuit of higher studies by larger numbers in each new generation.

Not only for modern society as a whole but for the individual modern man as well is higher education necessary. Genuine advance in our world has become difficult almost to the point of impossibility unless one is equipped with at least a college training. The day of the self-made man rapidly becomes more distant in the past, and with a corresponding speed college training becomes more an elementary essential. Native strength of mind and will are not less of a necessity than in other years. They are rather needed more today than in the past, but the conditions on which their possessors could advance without the aid of formal discipline and knowledge no longer obtain. Frustration and waste are penalties that almost inevitably await ability if it is not developed and adapted to a new environment.

That academic life should be extended in years and offered to

larger numbers is due for another reason to prevailing social and economic conditions. What Tolstoy once called the delusion of preparation has of recent years taken a tragic turn. Tolstoy referred to the incapacity and fear of those who were continually engaged in preparation for work that they lacked the courage and confidence to undertake. At the present disturbed and uncertain stage of our civilization we suffer from the fact that a large part of the most vigorous and productive period of life must be spent in preparation for work that society is unable to provide. The extension of higher studies is not entirely an ideal achievement. Although perhaps not generally seen as such, it is in part at least a very practical means of keeping occupied in the classroom and on the campus many who would be idle and perhaps mischievous away from them.

Yet to think of college education in America merely as a matter of utility and expedience would be a serious error. To get a job and hold it; to make money; successfully to enter and in the same way to leave a professional school; to advance in one's profession or business and in life; to put to happy use years that would otherwise be fatally wasted—these are ends of college education but not the only ends. To think of them as being sole and exclusive is a mistake of which few mature and serious educators would care to be guilty. Rather is college education seen as a means to other ends besides those that are material, temporal and local. It is recognized as a means to the fulfillment of the needs and aspirations of the heart and spirit as well as the demands of the practical and the physical. It is held to have a duty of lighting the way to those ideal goals that are more important and abiding, and hence more real, than the obvious and obtrusive things of sense. To prepare the student for the realities of culture, morality and religion is also the duty of college education as far as it has the power to do so. This duty is recognized obscurely and partially by some educators, clearly and completely by others, although practice does not always or even generally follow such recognition.

This larger view of college education rests upon a better view of man himself. It may be put down as an axiom in the philosophy of education that an educator's theory of the character and purpose of his work will depend upon his concept of man's nature. If that concept is false or inadequate, the educational

theory and practices that are based upon it will be wrong and insufficient. Contrariwise, the higher the concept of human nature, the higher will be the resultant educational doctrines. Nowhere, it may be asserted, is the truth of this axiom more vividly illustrated than in the case of the Catholic college educator, in whom our present interest is centered.

Traditionally, the Catholic college educator has had an adequate concept of his work, based upon an adequate concept of man's nature and destiny. The doctrines and practices of the Church, her centuries of experience with human nature in the most varied conditions of time and place, her whole discipline and economy lead to a theory of college education as a process both wide and deep. By the Catholic educator the student is seen as being a little less than the angels and yet possessed of a wounded nature; as flesh and blood and yet soaring and uncageable spirit too; as having not only a body to be disciplined and a mind to be formed but also a will to be directed and strengthened, an imagination to be stirred and a heart to be enkindled; as destined for both time and eternity and therefore to be prepared for both.

This Catholic view of human nature can issue only in a complete and inclusive theory of college education. The Catholic educator can no more think of a mere athleticism as the essence of college life than he can give a purely utilitarian interpretation of its end. For the Catholic educator there is no danger of falling into excess either of agreement or disagreement with Kipling's words about "the flanneled fool at the wicket and the muddled oaf at the goal." He knows that the typical and average student playing football, tennis, golf and the rest of the sports is not wasting his time and efforts in folly, and that the college man's concern with athletics is not extreme and all-absorbing. He knows also that physical play, both organized and informal, has a valid and necessary place in college life. Ours is a unitary nature and its development must be physical as well as moral and intellectual. More accurately, physical development is the natural and normal condition of intellectual and moral growth.

Neither a crass utilitarianism nor a crude athleticism can make an appeal to the genuine Catholic educator. Nor will he countenance what Father Joseph Rickaby once called "education for a Greek life." That life is one of intellectual and cultural refine-

ment and, in general, of moral respectability. In it the conventions, the decencies and amenities of life will be scrupulously observed. In it there will be no place for the supernatural and for the doctrines of the Christian faith as energizing and commanding principles of thought and action. "Nothing in excess" is the highest maxim of that life. Least of all will it condone excesses of faith, hope and charity either in belief or in deed.

Actually, education for a Greek life has little chance of being given in the America of today by educators either inside or outside the Church. Anything less Hellenic than the present American scene would be difficult to imagine. Both the temper of the time, its material setting and the prevailing economic realities make impossible such an education in its complete form. But with the Catholic educator there is a deeper reason why it will not be given. By him man is seen as being above all a moral agent. Possessed of intellect, he is able to discern good from evil; endowed with free will, he is able to choose between them. Upon man's knowledge of good and evil and the choice he makes between them depend his present advantage and his future safety and happiness. Not only is man possessed of natural gifts of such magnitude and import, but he has been raised to a supernatural state. For such a being, seen in his true character and in reference to his eternal destiny, no education for a purely natural and temporal existence is worthy of consideration.

Education for a Greek life no more than education for a Russian life can be the ideal of the Catholic college. In the supremely realistic view of the world and of man that is taken by the Church it is seen that the natural law of morality is an actuality and that it is inexorable in its demands and commands. Such a view will also show man as struggling against all restraints of law. Hence in the Catholic college emphasis must be put upon moral training, upon the direction and strengthening of the moral will. The Catholic college must show its students a way of life and must provide them with an ethical code that is sound, simple and practicable.

No one at all familiar with the history of American Catholic colleges would be so foolish as to assert that there has ever been any deliberate or conscious neglect of this all-important duty of giving the student a moral education. To train the will, not alone by natural but also by supernatural means, has been the constant and determined effort of every faculty. Moral education



has always held a foremost place in our system and rightly so. In contrast with other systems it may seem that there is an over-emphasis upon morality at the expense of other disciplines. It is only by contrast that this is the case. It is because Catholic education is based upon an adequate knowledge of human nature, and because it aims, ideally, at producing a complete man, that it does not neglect the will. Nor will it, in its attempts to make each of its students a complete man, neglect the intellectual discipline that holds an equal place with the discipline of the will.

Not merely the complete man is the end of Catholic college training but rather the complete Catholic man. Such fulfillment of character can come only through experience and in life after the college has done its work. But the work of the college is necessary for life and experience and is itself a part of both. It is perhaps banal to insist that the college must strive to develop its students in all ways, physically, morally, spiritually and intellectually. But in the face of the anti-intellectualism still dominant in modern thought it is imperative to insist upon intellectual training in the fullest and deepest sense. It may be asserted that in all things Catholic the intellect is fundamental and essential. Basic to our entire philosophy, whether educational or otherwise, is the great Thomistic principle proclaiming the primacy of the intellect, the dependence of the will itself upon the intellect. The genuinely good life is one dominated by correct principles known and acted upon. Even the assents of faith are intellectual, although not merely such. The more Catholic a life is, the more is it a life enlightened by truths natural and supernatural, understood, accepted and put into practice. Morally, culturally, even physically, the Catholic who is able to give what Newman rightly calls a real assent to the truths of his faith will live a life far different from those whose assent is merely notional or conventional.

True in the past, this is even more true today. Today the educated Catholic finds himself in a world that almost daily becomes in one or another of its aspects more alien to his faith, indifferent or hostile to its doctrines and practices. It is a world in which some of the most powerful leaders are trying desperately to break with the past, to batter down all old rules and old ideals, to substitute new standards and new ways in place of the old.

By force, in the form of economic injustice and social disabilities, by seduction, in the form of preferment and luxury (in the

deeper meaning of the term), the assent of the educated Catholic is sought for new ways and standards. By the necessities of the modern situation the educated Catholic (and the uneducated also, although in a different way) is forced to come to a decision with regard to the conflicts that arise between his Catholic faith, culture and ethos and the intellectual and moral innovations of the new day. A decision that is completely right, that avoids unworthy compromise with modern evils as well as abject surrender to them, can come only from a will enlightened by knowledge.

A double intellectual duty thus rests upon the educated Catholic in the modern world. Or, to express the same thought in terms more accurate and more in accord with the subject at hand, the Catholic college of today must furnish its products with an intellectual equipment that is both Catholic and modern in the fullest sense of those terms. It is the aim of the Catholic college to produce a complete Catholic, one able and willing to give practical and effective assent to the principles of his faith. He can give such assent only when he is intellectually informed by those principles. This is positive and constructive, and so also should be the intellectual formation and information that enables the educated Catholic to appraise and reject what is corruptive and disastrous in modern thought and action. This second act of the will equally with the first can come only from an enlightened and an enlightening intellect.

It is extreme and unwarranted to condemn modernity in its entirety. There is no system of thought that is entirely false, nor any system of action that is entirely base, and the modern world is no exception to these rules. Like all things human it is a complexus of good and evil, of ideas true or false translated into events and institutions. As a result, the rigidly hostile stand towards the modern that is sometimes met is an opposition to modern truth as well as to modern error. Such hostility and opposition can be as disastrous as a complete and uncritical acceptance of the modern world in its entirety. Both hostility and acceptance are intransigent extremes that spring alike from an almost complete misunderstanding of the modern world, its nature and generative causes.

Greatest of the causes that have brought the modern world into being is the Church, although it is not always recognized as such. It has been Catholic Christianity, its doctrines, goals and

deeds, more than any other force that has shaped the modern world. To be unaware of the character and meaning of those doctrines, goals and deeds is to be unable to interpret history correctly or to appreciate the world in which we live. It may even be asserted that to be a completely modern man is impossible for one who lacks knowledge of Catholic dogma and practice. So also to be a complete Catholic in the present era it is necessary to know both the modern world and the Catholic mind. For the educated Catholic of today there is the possibility and the duty of understanding the world in which he lives and of which he is a part as being both product and enemy of his faith. Upon this intellectual grasp of the enigmatic character of the modern world will depend his decisions as to what he can accept and what he must reject at its hands.

At least in the persons of its best students it should be the highest goal of the Catholic college to produce Catholic men and women who understand their age and scene, who are able to take their place in the modern world and yet rise above it. The attainment of this highest goal does not involve the denial or neglect of certain inferior and more immediate objectives. Rather is it necessary that they be sought as urgently as before and with more determination than in the past. The whole of education includes the parts, and to produce the completely Catholic and modern man is impossible without the attainment of certain inferior and subsidiary but none the less real and necessary objectives. Among these is that authority of knowledge that can come only from concentration in some definite field and upon some specific subject. A complete education involves and demands such specialization. In every instance the college graduate must pass through a novitiate in some particular field that will prove an adequate preparation for actual labor or further graduate studies. Such a discipline is good in itself, even if not utilized in either of these ways, for it is a very real protection against the danger of a general education being so general as to be vague and ineffective. The rigors of trying to learn a good deal about a single subject is a safeguard against the temptation to which the dilettante succumbs, the pretense of knowing something about all subjects.

Beyond this concentration and beyond those various studies, such as languages, mathematics and the sciences, that must find a place in the education of a modern man, the completely edu-

cated modern Catholic must be the subject of certain other and higher kinds of intellectual development and ability. The merely secular, whether it be cultural or utilitarian, is not enough. If the Catholic college is to produce men and women who of right possess the titles "modern," "educated" and "Catholic," it must give to them, or better, enable them to acquire for themselves, certain intellectual goods and powers that are completely possible only for the modern Catholic. These may be listed briefly as follows: (1) An integral knowledge of and therefore a complete acceptance of Catholic faith and the Catholic philosophy of life; (2) A general acquaintance with literature; (3) A knowledge of the history of thought; (4) The power to express their Catholic faith and thought.

These may seem tremendous requirements, and they are. To explain and justify them is a subsequent task, for the present it is sufficient and necessary to repeat and emphasize the fact that ours, like any other educational theory, rests upon our concept of the nature of man and the universe. Holding those large conceptions that are so familiar to us, it is imperative that we reflect upon and make explicit to ourselves all that they imply, involve and demand. In that word "all" is expressed our high and essential duty. Neither a bare minimum nor the mean of a compromise can be the goal of our efforts in college education. That goal must be a maximum and an optimum, and only in the light of the highest and best is it possible to see and pass judgment upon our principles, methods and results. Working in such a light it is possible to lift the essential elements of our higher educational theories and practices out of their general pattern and to leave them in relief. By doing so it is impossible not to clarify and enrich our ideas upon things too often taken for granted. Sometimes, too, these reflections may end in a salutary examination of conscience: they may enable us to see disconcerting and even humiliating contrasts between the fine ideals and the poor realities. Whatever be their nature, they cannot help but be of service in the attainment of the only genuine and possible goal for the Catholic college. That goal, supreme and inclusive of all other goals, is to send forth men and women informed by a Catholic philosophy of life, an intellectualism not rigid, cold and sterile but completely Catholic and therefore warm, vital and fruitful.

JOHN K. RYAN.

## SOME PROBLEMS OF THE FAMILY

### THE CONTENT OF UNDERGRADUATE SOCIOLOGY—II

Two approaches lie open to the instructor who wishes to present to his students a treatment of family problems. One involves a consideration of normal family life and treats, as many textbooks do, the structure of the family group in terms of integrating and disintegrating forces. It considers the family as the unit of society and builds up, on that thesis, the concept of our entire social organization. It interprets such forces as conflict, cooperation and competition in the light of their effect on the family as a social group. In other words, it analyzes the normal social structure.

The other approach lies in the interpretation of social problems of the family through a consideration of the problem of dependency. It treats the factors of integration and disintegration as they are present in the family unable to meet and solve its own difficulties. It attempts to present to the student situations which are deviations from the life that he himself knows. It attempts to interpret the forces of conflict, competition and cooperation by analyzing situations in which they operate for disorganization rather than for organization. It analyzes the implications of poverty. The present paper is concerned with the development of this approach.

At this point we might anticipate a criticism often advanced against this method—that it presents the abnormal before the student has come to appreciate the normal. The criticism is undoubtedly a just one if we simply present the abnormal and fail to link it up with the normal. If, on the other hand, we consider the presentation of the abnormal as a means to an end—the end being a better understanding of the normal—are we not justified in our approach? Can we not claim that the criticism is valid only when our analysis is incomplete—when in other words, we fail to indicate the broader aspects of it?

In the first article of this series<sup>1</sup> the writer attempted to show

---

<sup>1</sup>THE CATHOLIC EDUCATIONAL REVIEW, XXX: 484, October, 1932.



that, from the cultural as well as the practical standpoint, the college student needs to be made conscious of poverty. He needs to appreciate situations from which he is entirely removed by virtue of education, social status and general independence. In order to bring these situations home to him the problems of dependency may be considered in a two-fold fashion—first in relation to causes and secondly in relation to treatment. Why is a family dependent and since it is what can we do to relieve the situation?

In answer to the first question, let us consider some of the causes of dependency. Doubtless the student needs no introduction to many of the major causes of poverty. He realizes that unemployment, illness, mental and physical disability all do their bit to swell the ranks of the poor. He is especially familiar with the one that, even in normal times, heads the list. Unemployment is no new or startling problem. In our present economic situation persons in every walk of life are forced to meet and cope with it. The unskilled laborer and the college graduate alike feel its force. But why is it apt to bring the former to the doors of the social agency while the latter manages somehow to meet his difficulties?

That is the point we must consider in discussing causes. Taken in relation to unemployment it may possibly be a new idea to the student that there are many and varied reasons why one unemployed person escapes dependency and another is a victim of it. The essential fact is not always the fact that there is no work to do. Very often it is, rather, a case of the individual himself being incapable of doing work. Perhaps it is lack of education or of training or of adaptability to circumstances. Or perhaps it is just shiftlessness or idleness or accident but the fact remains that, in normal times, many people are unemployed simply because they are unemployable. And so we are faced with the further question—why are they unemployable?

And we find the answer in the fundamental sociological fact of inequality—an inequality that is not merely economic but is mental, moral, social and physical as well. That is why unemployment or illness may leave one person helpless while another, in essentially the same circumstances, will be able to cope with the situation. That is why one individual meets and solves his

own problems and another asks that those problems be met and solved for him.

Coupled with inequality, we have another fundamental sociological issue—that of competition. And in the story of any dependent family we can trace the ravages wrought by this combination. We can find the essential explanation of modern poverty in this competition among unequals, carried on with the approval of the social order in which we live.<sup>2</sup> We can find in the analysis of the factors present in poverty the answer to the question proposed—why is there dependency?

We can perhaps, best analyze these factors through analyzing individual family histories for in the story of any dependent family we can trace the sociological implications of poverty. We can show, through these accounts, the forces at work in the social organization of which that family is a part—the forces of conflict, cooperation, and competition. We can show that the problem is not merely the problem of the individual family but rather the problem of society as a whole. We must get across to our students, as Dr. Kerby so aptly expresses it, the fact that “Life is a whole. Part must be seen in relation to part. The law of life is the law of the whole of life. And the life of each individual, whether he be rich or poor, successful or unsuccessful, is a cross-section of the civilization in which he lives.”<sup>3</sup> If we carry our analysis this far we need not fear the criticism anticipated earlier in this paper for we will be using the abnormal only that we may better understand the normal.

It might be pointed out here that there is no dearth of the type of material necessary for such analyses. Instructors will find very useable material available in such volumes as Breckinridge's *Family Welfare Work in a Metropolitan Community*<sup>4</sup> which consists of selected case records, and in many similar volumes. Use of such material is, however, entirely unjustifiable if the student is permitted to read it simply as a glaring account of the difficulties of the poor. It is the task of the instructor to work out,

<sup>2</sup> Kerby, William J. *Social mission of charity; a study of view in Catholic Charities*. New York: The Macmillan Co., 1921, pp. xv+196.

<sup>3</sup> Kerby, William J. *The Social mission of charity, etc.*

<sup>4</sup> Breckinridge, Sophonisba P. *Family welfare work in a metropolitan community: selected case records*. Chicago, Illinois. The University of Chicago Press, 1924, pp. xvii+938.

with his students, the sociological implications involved. So much for the concept of poverty in the light of causes.

Our second consideration is that of treatment. It is not enough that we face the fact of poverty and realize its sociological implications. We must also face the problem of how to meet it. The very practical issue is always the same—what can we do about it?

Various possibilities present themselves and in a review of those possibilities we have a glimpse of the evolution of organized charity.

There is, first of all, the possibility of relieving immediate situations without asking why those situations exist. This means a single, rather than a two-fold approach to poverty. We strive to treat without knowing why or what we are treating. There are those who claim that true charity consists in this giving with complete abandonment—in giving without question or thought as to why the giving is necessary. If so, then the charity of Vincent de Paul and of Ozanam is not true charity. For in the accounts that we have of the "Apostle of Organized Charity" we find him opposing indiscriminate giving and begging on the streets. We find him striking a very modern note when he exhorts his followers to study the families for whom they are responsible and to keep a record of their services to those families. He insists upon personal visits to the homes of those dependent. He declared that each should receive according to his individual needs and these needs must be carefully determined by those responsible for relieving them.

And when, two centuries later, a band of young Frenchmen organized the first Conference of St. Vincent de Paul they, too, discouraged irrational, indiscriminate giving. They insisted upon an investigation of all cases and they made it one of their rules that the homes of the poor must be visited. This visiting became, as Watson says, the "cornerstone" of the new society. Like him, who was their inspiration, its leaders struck again a modern note when they attempted to give something more than material assistance—when they made self-help the keynote of their treatment plan.<sup>5</sup>

<sup>5</sup> O'Grady, John. *An introduction to social work*. New York: The Century Co., 1928.

Watson, Frank Dekker. *The charity organization movement in the United States; a study in American Philanthropy*. New York: The Macmillan Co., 1922.

And so we find that those who made the relief of poverty their life-work very soon discovered the futility of attempting to treat immediate situations only. They found that it was necessary to know something of the genesis of those situations and shape their solutions around that knowledge. They discovered that indiscriminate giving proved disastrous; that, through it, real charity was jeopardized and pauperism encouraged.

And then there grew up, in relation to the poor, an exaggerated fear of pauperism. The pendulum of treatment swung to the other extreme—the extreme that would penalize individuals for being dependent. Poor Relief Legislation in England and in our own country during the first half of the nineteenth century was founded on this new fear. Reviewing the early background of social work, Virginia Robinson says, "From the first, giving was tied up with the problem of restraint in giving, since along with the community's concern for suffering and poverty and its desire to relieve itself of the pain of this burden, went a fear as great that relief of poverty would contribute to its increase. This fear had far-reaching roots in the English treatment of its serious problem of poverty leading up to the Poor Law Reforms of 1834 for the protection of the community against the demands and impositions of its poor. The reports of the charitable societies of the nineteenth century show clearly the origin of the philanthropic motive in the desire to rid the community of the unpleasantness of having to live with its poor, and, at the same time, the necessity to restrain and to punish to avoid spoiling the poor. Since relief had to be given, it had to be administered in such a way as to carry with it a measure of discipline, a measure of warning, and a measure of reform."<sup>6</sup>

With the development of the Charity Organization Society Movement, we find ourselves swinging back to the tempered attitude of Vincent de Paul. We find Octavia Hill in London and, later, Mary Richmond in New York encouraging "friendly visiting." We find organizations still concerned with pauperism but also concerned with those who were in danger of becoming paupers. We find the faint beginnings of an attempt to prevent as well as to cure. We find organizations concerned with the individual as an individual. Robinson cites an article published in 1885 entitled "*The Personal Element in Charity*" which she says

<sup>6</sup> Robinson, Virginia. *A changing psychology in social case work*. Chapel Hill, The University of North Carolina Press, 1930, pp. xvi+204.

sounds the initial note of the principle of individualization—the principle which is the foundation of modern social work.

And so we come to still another development in the attempt to understand and interpret family problems—the development which we know as family case work. This case work approach, which constitutes the method of present day social work, is intimately concerned with the two-fold aspect of dependency. It is not content merely to uncover causes but rather looks upon the discovery of causes as a means to an end—the end being constructive treatment. And although it has in it much of the intelligence of the past it is, in its essential aim, quite distinct from the approaches preceding it. It is not content simply to supply either relief or friendly visiting. It aims rather “to develop personality through adjustments consciously affected, individual by individual, between men and their environment.”<sup>7</sup> We have in this expression the keynote of the modern attempt to discover and to treat the problems of the family.

During the earlier years of the development of case work the approach was distinctly social and economic. Emphasis was placed especially on discovering causes; on the analysis of the environmental factors that led up to and resulted in individual maladjustment. We are shown, for the first time, the dependent person as one who is unable to accommodate himself to the world in which he lives. And we are shown that such a failure may be an indictment against that world rather than against the individual himself.

In order to understand how this can be possible we are asked to look at the individual in his social setting—in the light of the community in which he lives. We are asked to remember that many factors within that community are violations of social justice. Our attention is focused on living conditions, on child labor, on workingmen's insurance and problems of health. The public is made conscious of the “social” causes of poverty and the trend toward preventive work—toward the elimination of those causes—comes into its own. Social conscience begins to play a part in the program of social work.

Mary Richmond, the pioneer of early social work in our own country, presents in *Social Diagnosis* not only the technique but the philosophy of case work. She describes in detail the proc-

---

<sup>7</sup> Richmond, Mary E. *What is social case work; an introductory description*. New York: The Russell Sage Foundation, 1922, pp. 288.



esses which lead up to the diagnosis of family problems and her emphasis is always on the need to understand the person concerned. She stresses above all else the need for and the technique of careful and detailed social investigation. For before we can diagnose an individual's ills we must, quite literally, know everything there is to know about that individual. We must have, not only the individual's own story but we must have the version of that story as told by relatives, physicians, teachers, neighbors, and employers. Most of all—and this is, perhaps, the outstanding factor in the light of the present discussion—we must see the individual in relation to his family. We must accept, always, the family group as the unit of our study. We must know father, mother and children not only as individuals but as a group. "For we can neither doctor people nor educate them, launch them into industry nor rescue them from long dependence, and do these things in a truly social way, without taking their families into account."<sup>8</sup>

But, although *Social Diagnosis* "offers the only definite formulation in book form of the point of view and method of social case work" there is, in it, no attempt to discuss the treatment phase of family problems. To quote Dr. Robinson again: "Treatment (during this early period) consisted . . . in supplying environmental opportunity in stereotyped prescriptions, such as employment for men, recreation for children standardized by scout and settlement movements, et cetera, and health examinations and treatment for all." Obdurate and persistent refusal to respond to these efforts was the only sufficient reason for giving up treatment and in such cases the closing entry read: "Case closed. Family will not cooperate, without any effort to analyze the basis for lack of cooperation or to wonder if there were any factors in the known trends of the individuals' personalities which might have led us sooner to this conclusion."<sup>9</sup>

The final statement in the above quotation hints at the change which was to come, during the present era, to social case work. It forecasts the outstanding characteristic of an era in which the leaders in the field become interested in the personalities of the individuals with whom they work. They begin to be vitally

<sup>8</sup> Richmond, Mary E. *Social diagnosis*. New York: Russell Sage Foundation, 1917, pp. 511.

<sup>9</sup> Robinson, Virginia. *A changing psychology in social case work*.

interested not only in standards of living in terms of economic status but in standards of life in terms of the individual's own reaction to a given situation. They want to know, for instance, not only weekly wages but whether, in the face of material dependency, the person concerned can remain emotionally independent. They are interested not merely in unemployment but in the extent to which the individual will take on responsibility for solving his own problem of unemployment. They are interested not only in physical health but in mental health. Their goal is to understand the individual and his psychological problems and to establish the relationship between these psychological problems and the more apparent environmental ones. And this goal has "revolutionized the case work movement of the country."

The problem of maladjustment, in the light of this recent development, has become fundamentally a personality problem. And to understand this problem we must in a true sense know the individual. This "knowing" cannot stop short with the detailed facts of economic and social history. It must seek causes within, and not external to, the individual himself. It must effect a satisfactory relationship between these internal causes and the external problems which accompany them. It believes that the establishment of this relationship is the only channel through which adjustment can come.

"So case work moves from a sociological into a psychological phase of development." This does not mean that it overlooks or abandons the important elements of the earlier period. Rather, to the best of the old it adds the discoveries of the new. For while the essence of the old might be said to be the attempt to understand the individual in relation to his environment; the essence of the new is the attempt to understand the individual in relation to himself and on that basis proceed to an understanding of his relation to his environment.

Because this psychological phase of development is, comparatively speaking, still in its infancy our judgment of it cannot as yet have perspective and depth. We cannot, at this point, say the method is entirely beyond criticism or that it is the only method of meeting the social problems of the individual and the family. But, in the words of one who is an outstanding leader in this "newer" case work—Dr. Virginia Robinson of the Pennsylvania School of Social and Health work—we can say: "The assurance with which case work will move ahead, experimentally

and courageously to professional status in spite of skepticism is founded on steady development in the understanding of personality stabilized in substantial knowledge content, on the gradual accumulation of a body of experience in discriminating and defining reaction patterns, and above all, in the growth of an attitude characteristic of progressive movements today, of acceptance of the individual's unique difference and of the dynamic, creative possibilities in relationship."

We have attempted, in the present paper, to indicate an approach to the interpretation of family problems through a construction of the problem of poverty. We have attempted to trace, in this interpretation, the sociological implications of dependency and show that this dependency must be analyzed in its twofold aspect of causes and treatment.

Perhaps the consideration given to the treatment phase may seem disproportionately long but in any course bearing on problems of social pathology it is always necessary to examine carefully society's attitude toward those problems. Does society consider that the victims of poverty should be pauperized or punished or treated as patients socially ill? These and similar questions can be answered only in the analysis of the method by which we choose to meet the difficulties. And the answers comprise extremely important chapters in the history of civilization.

Furthermore, it is to be hoped that through such a presentation, the student may come to an appreciation of the problems and techniques of modern social work. Perhaps never before in the history of our country have those working with the dependent groups been so much in need of the support of an intelligent public. In the present economic crisis they are working under a pressure which makes their task an extremely difficult one. If to the burden of work is added the burden of destructive criticism their problems become all the more discouraging.

There is no reason why our colleges cannot take on the responsibility of lightening the burden under which social agencies are laboring to the extent of giving students an understanding of those agencies. And to understand the present method of treating problems of poverty is to understand the aim and the purpose of scientific social work.

MARY JOSEPHINE McCORMICK.

College of Mt. St. Joseph,  
Cincinnati, Ohio.

## THE MENTAL HYGIENE OF THE PROBLEM CHILD

Mental hygiene may be described as sanitary engineering in the field of psychology. The purpose of mental hygiene is to prevent mental disorders; to acquire habits of healthful activity, both physical and mental. Mental hygiene is mental prophylaxis. This means that the scope of mental hygiene is the prevention of all these conditions which bring about maladjustment. It is based upon the principle of a sound mind in a healthy body. It has for its purpose the development of wholesome, hygienic habits, attitudes and interests that constitute a normal integrated personality. The chief aim is normality. An individual is considered to be normal when he is able to adjust himself to his environment; when he is capable of performing a significant task; when he possesses the ability to get on peaceably in the social groups of which he is a member; when he knows and observes the moral law; when he seeks to achieve the end for which he was created. Integration signifies the coordination of the powers of intellect, of will, and of emotions into an unit. The chief characteristic of an integrated personality is self-control. Personality means the essential nature of man, the compound subject of soul and body, the whole being of man which is the subject of all the states and acts which constitute his complete life. Personality, as used here, signifies all that one is, all that he is trying to become.

Hygiene is the science of the conservation and promotion of health. Mental hygiene has for its purpose both the care of the mind diseased and the preservation of mental health. It is concerned particularly with the prevention of the disorders of the mind, not only those major forms which are termed feeble-mindedness and insanity but also every mental maladjustment, great or small, which would prevent the individual from maintaining his place in the world on a level with his fellowmen. However, prevention is not the only aim, for mental hygiene strives likewise for the promotion of sane, healthful behavior. The problems involved in mental hygiene extend well beyond the limits of feeble-mindedness and insanity. Lying, stealing,

and truancy; irritability, disobedience, and temper tantrums; as well as the various forms of delinquency and all the shades of misbehavior that go by the name of incorrigibility constitutes a field for its operations. Mental hygiene involves an understanding of human troubles, worries, fears, distractions, irritabilities, sensitivities, and peculiarities.

Since the aim of mental hygiene is to develop normal, integrated personality, and since the basic principle of mental hygiene is a sound mind in a healthy body, it is fitting here to recall some of the principal facts concerning man's personality. The guidance, direction, and training of the child, therefore all education, are dependent upon an adequate understanding of child nature. The Christian explanation of child nature is that man is an human being, composed of body and soul, endowed with a free will, destined for immortality. Physically, man is subject to the laws that govern life processes in general. These laws include those of growth, development, metabolism and the like. Mentally, however, man is a being, superior to all other creatures. This means that both must cooperate in the performance of every human act. If the bodily equipment is deficient, the mind is handicapped. The mind cannot think unless the body supplies the materials through the activity of the senses. It is evident that physical diseases may and can affect the mind deleteriously. Likewise, serious physical disturbances are often induced by violent emotional states of mind. It is recognized also that peace of mind, contentment, and satisfaction are reflected in the quiet orderly functioning of the body.

The aim and scope of physical hygiene have been grasped by mankind and its programs have been adopted wholeheartedly. However, a perfectly developed body is useless unless it is directed by a well-balanced and capable mind. Hence, while the object of preventive hygiene in medicine is to build a better tabernacle for the soul of man to inhabit, so the purpose of preventive hygiene in psychology is all-round development and coordination of intellect, will, and emotions into a normal integrated personality.

Behavior may deviate in many respects from that which is considered normal. These deviations vary from those which are so slight as to escape detection to those which are pronounced enough to be classified as mental defects or as insanities or as



psychoneuroses. Among the deviations from the normal is the problem child, whose deviations consist of various types of behavior disorders. The problem child is one in whom the development of personality and character has been influenced by physical, mental, moral, emotional maladjustments. These present situations which make for the acquisition of bad habits, of poor attitudes, of undesirable traits, of delinquencies, and of other types of misconduct. These behavior disorders are found within areas of certain human relationships and adjustments, including the child's relationship to other individuals in the school, in the home, and in the community, as well as the child's understanding of the control of himself. This means that the problem child is not below average in his mental ability; in fact, he is frequently superior mentally. This means also that, while there may sometimes be a physiological basis for the behavior disorder, usually the problem child possesses satisfactory physical health. Therefore, it may be stated that the behavior difficulties of the problem child are due chiefly to maladjustments, to faulty training and education, particularly of the emotional and volitional functions.

One type of behavior disorder arises chiefly out of the child's relationships in the school and in the home. This type of behavior disorder consists of such symptoms as disobedience in home or in school, altercations with other children, neglect of studies, truancy, defiance of authority, irregular hours, destruction of property, episodes of temper.

A second mode of behavior disorder consists of conduct which is detrimental to the proper development of the child's personality and character. This type of behavior disorder consists of such symptoms as fear, irritability, shyness, selfishness, seclusiveness, day-dreaming, aggressiveness. It is noteworthy that several of these symptoms may be evident in any one case.

A third form of behavior disorder arises out of the child's lack of adjustment to the community environment. The symptoms of this disorder include lying, stealing, loafing, sex offenses, associating with bad companions, and other similar delinquencies.

Education helps to control and to direct the forces which influence human development and behavior. It is generally recognized that the direction in which education leads an individual will determine his future life to a large extent. Since the pur-

pose of education is to glorify right living, the ideal goal for the school to achieve is the realization that the child has a life to be lived and hence that it is far more important to prepare the child to live his life than it is merely to fit him to make his living. Therefore, the attention of the school must be directed toward and concentrated upon not only the discovery of the causes of abnormalities and behavior disorders but also the prevention of these deviations. The purpose of mental hygiene is preventive, while the aim of mental hygiene is to bring about the realization that prevention is better than cure. The reclamation and reformation of a human being who deviates from the normal is an uncertain, difficult, complicated, expensive process, whereas prevention, consisting of wise control and effective guidance during the plastic years of childhood, is a relatively simple process, as certain and as satisfying as any known human undertaking. If the means of proper training and effective guidance of the child were thoroughly understood and faithfully practiced, many of the abnormalities and all of the behavior disorders would be prevented. A knowledge of the principles of mental hygiene affords the power for the accomplishment of such prevention.

The principles underlying the prevention of deviations may be stated as follows:

1. Make the basis of all education a systematic training in religion through which the teacher cooperates with God in perfecting man.
2. Provide for character training in all of the child's activities; that is, for the building of ideals, of habits, of attitudes that result in wholesome behavior. Character training is worth just the difference it will make in the efficiency of the way in which the individual is able to meet all the experiences of life, in all of its complex relationships.
3. Train the child in self-control and self-mastery. In mental hygiene control is the vital factor, since the will is the integrating force of man's character and personality.
4. Guide the child in the establishment of hygienic physical habits which will be conducive to the development and maintenance of health.
5. Provide suitable environment, physical, mental, social, moral.
6. Teach the child to recognize and to face reality.

7. Strive to prevent morbid fears and realize that the avoidance of worry is a requisite of mental health.

8. Direct the activities of every child in such a way that he may acquire habits of attention and of orderly association.

9. Aid the child in the development of wholesome interests.

10. Avoid extreme conditions of stimulation, of inhibition, of fatigue.

11. Cultivate habits of efficiency and of success.

12. Train the child to make clear cut decisions and to abide by them.

WILLIAM A. KELLY.

Department of Education,  
Creighton University.

## THE FAIRY TALE IN THE EDUCATION OF THE CHILD

"O the days gone by! O the days gone by!  
 The music of the laughing lip, the luster of the eye:  
 The childish faith in fairies, and Aladdin's magic ring—  
 The simple, soul reposing, glad belief in everything—  
 When life was like a story holding neither sob nor sigh,  
 In the golden glory of the days gone by."

—James Whitcomb Riley.

A noted educator tells us that man will never know true happiness until he makes imagination his constant companion. Imagination, with all its magic beams, must become part of man's life. Unfortunate the nation where fairy and romance do not hold an important place. Material success without a corresponding interest in the ethereal flights of the imagination is an unfortunate success. The results of such a success carry the man or woman too far away from the land of childhood. Dickens expressed this idea forcibly when he said: "What enchanted us in childhood and is captivating a million young fancies now has, at the same blessed time of life, enchanted vast hosts of men and women who have done their long day's work, and laid their heads down to rest. It has greatly helped to keep us in some sense ever young. Only a man who sees things out of their right proportions and who is without a sense of humor would scorn to renew his youth occasionally in the land of romance."

The present age, while it undoubtedly gives coloring to educational practices, is merely a matter-of-fact age. Whilst essentially boasting of freedom of thought, it has to some extent fallen into a despotism of fact. Some of earth's cold rigorous personages, who never made the acquaintance of imagination's fairies in their childhood, are uniquely declaring that no sprites shall ever enter their homes. Emphatically there shall be no fairies, no Santa Claus and no Easter rabbit to corrupt the morals of their children. In accordance with tradition, their little ones must have facts, plain cold facts. Nothing so immoral and untrue as fairy tales shall instinctively influence their conduct. Would that the ghosts of Andersen and Aesop might overshadow these stony mortals and teach them that there are fairies in every good person's heart—fairies who are continually whispering to them to do noble deeds. Shut out these good fairies,

## LIBRARY

Loretto Heights College

LORETTA, COLORADO

and ugly gnomes in the guise of discontent, selfishness and envy are environing and influencing them to do evil.

A distinguished philosopher, Dr. Harry Overstreet of New York City, says: "People have the curious notion that fairy tales build up the imaginative life of children. As a matter of fact they pervert this life. Fairy tales are a left-over of primitive science. The savage had no notion of cause and effect. His world was largely one of magic. Things happened by miracle. A 'presto' and the trick was turned. It has taken thousands of weary years to get beyond that primitive state of mind. And now parents insist on inflicting this primitivism, this pathetic infantilism of the race on their children, forcing them to think uncasually, magically, forcing them to habituate themselves to the technique of dreamy wish-fulfillment rather than guiding them into the noble technique of observation, exploration, experiment and objective achievement." This same philosopher tells us that the impressionable mind of the child should be as carefully guarded against fantasizing which cuts itself loose from the objective realities as an adult should be guarded against the morbid day-dreaming that may lead to neurosis and insanity.

To the child as well as to the adult the real world is a mysterious marvel, fascinating and enchanting. If we introduce the child vividly, interestingly to that world, we stir his imagination into life; we acquaint him with the charms of fairyland.

With all sincerity we ask, "Why banish the fairly tale?" True, the child of yesterday was undoubtedly brought up on fairy tales, while the child of today with his modernistic trend is prematurely introduced to the realistic stories of life. His exclusive fairy lore is science and realities. His world is the peopled world about him. He can tell you far more of his world than could the little child of yesterday, and, generally speaking, he is well informed, at least superficially. His general information gives him the convincing appearance of knowing many things that seemingly foreshadow maturity earlier than it came to the child of yesterday. But one thing of paramount importance he misses; namely, fairy tales. To our modern child fairy tales are permitted only as folk-lore; in that guise they undeviatingly become realistic information of an educational type. The child of today finds his books of folk-lore as thoroughly delightful as the child of any age found them; at least he does until he thinks himself too old for them.



Nevertheless there are more real "realities" in life than realistic stories may attempt to give. The important realities are the realities conveyed in truths set forth through the symbols of fairy tales. Unfortunately folk-lore does not always impart the teachings that old-fashioned fairy tales were able to set forth so vividly. The child unconsciously found in them the symbolical key to the beauty and truth existing in the world of fairy tales. These wonderful fairy tales helped him understand the world better than so much realism and fact. They gave him an insight to the various conflicting problems clamoring for solution.

If fairy tales are banished from our homes, what, we ask, can take their place? Inadvertently a present-day teacher suggests stories relating to biology and botany. True, these stories are indeed very interesting to children only when fairies aid the teacher. But what child will find great delight in analyzing a flower or learning of different forms of animal life unless his imagination is awakened with the charms of fairy lore or unless each tiny flower has been touched with the magic wand of Titania? This artistic fairy lore develops the child's creative power along with his enthusiasm. Through fairy tales he imperceptibly gains a fellow feeling with birds, flowers and animals. Somehow he is inspired to do great deeds and to undertake seemingly herculean tasks.

The fairy tale presents a spiritual truth or an ethical one in the guise of a symbol. It is not merely a "funny" story with far-fetched impossibilities in its plot; preeminently its truth underlies its plot and teaches very directly. The imaginative child, reading the fairy tale easily grasps this universal truth, recognizes its inherent beauty and loves it, though he hardly perceives it as a symbol. The truth thus given is far more readily imbibed than facts scientifically stated in realistic books, for the little child quickly understands through the fable. For this reason it is to be greatly deplored that our modern education has taken such a reaction against the old-time fairy tale. All will certainly agree that, if the present-day child fails anywhere, it is in his concept of moral standards of right and wrong. These the fairy tale always teaches. The little child unconsciously learns the ethical standards from the good old fairy tale.

Moreover, fairy tales are an escape, and the child of today needs this escape from realities which are prematurely forced

upon his early years by overzealous publishers of informative books, by inexperienced teachers and by over-anxious parents who want him to get on well.

Why is it that one seldom sees a child reading Andersen's Fairy Tales nowadays? Yet we all agree that, as literature, poetry and allegory, they are the very thing the child should know first. There is something abnormal about the child who does not like them. Give him fairy lore and less utilitarian reading. For, after all, his imagination needs food. Indeed we stress strongly the idea that the child of today must by "hook or crook" get on quickly, yet with all our intelligence we fail to understand that mere getting on is not the essential outcome. Unfortunately there is a moral way to get on and an immoral way—and the fairy tale stresses the good and condemns the bad. The child wishes to do right as the hero and heroine always do in fairy tales.

It is an undeniable truth that fairy tales develop the power of imagination, a quality not to be killed or lightly ignored, but to be encouraged and helped at all times. Professor James Rowland Angell, a noted psychologist, says: "Imagination is to be viewed, not only as the process whereby the ordinary practical affairs of life are guided, but also the medium through which most of the world's finer types of happiness are brought to pass." Apparently it is more cruel to keep fairies out of the present-day home, thus starving imagination, than it is to banish all toys. Of course no one would sanely pursue the latter course. However, the child who does not see fairies in the tree-tops and flowers cannot love nature, for nature's handiwork is filled with wee folk.

Nothing better stimulates the imagination than fairy tales teeming with activity. If these stories are skilfully dramatized, imagination is further strengthened, for generally the imagination must supply the entire scenery. The twentieth-century theaters would be more beneficial to the general public if the scenes were not so realistic, leaving much to the workings of imagination. Perhaps one of the greatest mistakes in current educational methods is the tendency to suppress imagination instead of employing it as the chief factor in a child's mental and physical development. Primarily the educator's task is to help the child in his struggle to emerge from his restricted world of egoism to

the larger and more satisfying realm of altruism. Grenville MacDonald asserts: "Ignorance of fairy-land is the punishment of intellectual vanity—the vanity of the average pedagogue, who has forgotten that education means leading forth and not stuffing in." To the fairy tale we must look if we are to mend our ways with the child and lead him forth to find that mighty world, the true self.

Animal folk tales and drolls possess many elements of appeal. The child readily associates his sense of the familiar with the unusual and thoroughly enjoys this type of story because "the animals talk" and "do funny things." What is more enlivening to the child's imagination than the activities of the three little pigs who run about building houses and doing other things which the child delights to do. The simplicity of the form of the story is appealing, while the repetition of musical, fantastic words quickly become part of even the youngest child's vocabulary.

If our present-day parents decry fairy tales, then they should be consistent and banish Mother Goose and all poetic creations, as they undoubtedly are disciples of fairydom. What, then, is left to enliven the child's imaginative life? Pedagogically speaking, if the imaginative faculty is not developed early in a child's mind he cannot become a poet, a novelist, a sculptor, an artist, an architect, a doctor, a lawyer, a musician or a mathematician. Probably the majority of us think that the study of mathematics deals only with cut and dried facts, but the true mathematician requires as much help from Fairy Imagination as from Master Reason. Without imagination no one can be a great architect, since the architect must, before he makes his blue prints, first see a vivid picture on imagination's wall of the massive structure he is to erect.

Napoleon unhesitatingly declared: "Imagination rules the world." Without this fairy's aid it would have been utterly impossible for him to become a world conqueror, for we well know he fought all his battles on fancy's field before he gave orders to his gallant soldiers. Edison, our electrical wizard, pictured all his marvelous inventions on imagination's screen long before he presented them to the scientific world. The Wright Brothers, and all other inventors of airships, fancied machines gliding dexterously through the ethereal clouds. To Marconi, imagination with all its effulgence showed energizing

messages floating quietly through space and sounded off on wonderful instruments.

There is extant another plea for fairy tales; it is the inexpressible joy they will give the man, years hence, when he looks at pictures, listens to music, reads poems which demand for their complete appreciation and understanding of the old myths to which they allude. No searching through classical dictionaries will make up for the man the joy he will miss if these allusions do not call up to him beautiful old stories, stories replete with childhood's joys. The wonderfully picturesque vocabulary of the child fed on the best; the engaging rightness of mind that makes his youthful talk an entrancing delight to an adult not too dull to appreciate its poetry; the happy effect upon his play shown in the child's every-day life, these are the worthwhile results of familiarizing children with the literature of Fairyland. What can be more delightfully thrilling, romantic and satisfying to children than the familiar, "Once upon a time?" Its vague echo conveys wondrous stores of grotesque knowledge to the unexperienced child's mind. Naturally, when this knowledge falls within the range of everyday experience the child is delighted.

How unfortunate the child who never becomes acquainted with fairies; he cannot fight successfully the battle of life. Imagination is worth more to him than great wealth. If he has not this inspirational quality in his make-up, we consider him a mere puppet, a nonentity capable of nothing beyond the ordinary. Our ancestors thrived on myths and fairy tales. We certainly believe that the child who is taught good fairy stories grows into a happier and more capable man or woman than the child reared on plain, every-day facts. The child nurtured on tales of fancy trusts that all things will work out for the best. Such a child will generally catch secrets of cheerfulness and contentment.

Now the question naturally suggests itself: "What is a fairy tale and whence did it come, and how are we to find its beginning? Having found it, how are we to follow it down through the ages?" Often the question, "What is a fairy tale?" has been asked. G. K. Chesterton answers thus: "A fairy tale is a tale told in a morbid age to the only remaining sane person, a child. A legend is a fairy tale told to men when men were sane." The origin of fairy tales is vague and obscure. Fairy tales are

myths of Nature—as the Sun, Dawn, Thunder etc., and owe their origin to early fancy. They are part of a common Aryan heritage and have been transmitted in many ways: by women compelled to marry into alien tribes; by slaves from Africa; by soldiers returning from the Crusades; by pilgrims returning from the Holy Land or from Mecca; by knights gathering at tournaments; by sailors and travelers, and by commercial exchange between southern Europe and the East. Jack the Giant Killer and Tom Thumb, according to Sir Walter Scott, landed in England from the very keels and warships which conveyed Hengist and Horsa. Each country has picked up the fairy tales of other countries, changed and refashioned them at times, but in their essentials so many of them have been the same. One reads the old German fairy tales, and then the old English legends or the tales of Norse mythology, and how many similarities are to be found.

Of all minor creations of mythology the fairies are the most beautiful, the most numerous, the most powerful, and the most memorable in literature. To Shakespeare's luxuriant imagination and glowing language we are deeply indebted for graphic accounts of the fairies. The profusion of poetic imagery with which he has so richly clad his fairy characters is unrivalled, and "*A Midsummer Night's Dream*" holds a unique position in so far as it contains the finest modern artistic realization of the fairy kingdom.

The fairy tale is the natural beginning of literature. It is as old as the world and as wide. There has been no country or age which has not delighted in the thought of spirits in the earth and air and sea—beings powerful either for good or for ill, who interest themselves in human affairs. The poet sees in them the personification of the forces of nature; the scholar sees remnants of religious ideas, of ancient divinities; the child sees simply wonderful creatures that are quite real to him that walk and talk and live with him—the good fairies to be loved and cherished, the bad to be either avoided or encountered manfully. To most children the fairy tales bring the first clear conception of good and evil and are effective in awakening and developing the moral sense. You may weary the child with platitudes regarding right and wrong, but you cannot tell him of *Cinderella* without arousing his anger at the selfishness and injustice of



the stepsisters and making him rejoice in the final triumph of the modest girl who did her duty.

The heritage of every child is the fairy tale. It is the food which nourishes his spirit, the force which gives wings to his soul. Out of it come the influences which sweeten and deepen life, for it strengthens the imaginative faculties, and without imagination life is at best a dreary thing. As the child grows older, it is true the friends of his story books may be forgotten and their adventures cease to interest him; but they have done their work in his heart and he almost unconsciously passes from the Hansel and Gretel whose joy is in a magic house of sugar plums, to the Beatrice who leads her poet lover to the gates of Paradise.

The fairy tale has been called a poetic presentation of a spiritual truth. When we tell the child of a brave and gentle prince who, aided by fairies and gnomes and friendly talking beasts, rides through space on North Wind's shoulder, slays a terrible dragon, and releases the beautiful princess from the wicked magician's castle, what is the staying part of the story we have told in this fanciful language? Is it not that courage and gentleness and truth make one strong to fight and to overcome evil? Surely the sooner we get such an idea rooted in the child's heart the nobler child he will be; and if the way to his heart is through his fancy, why stupidly try a path that forbids rather than invites the child to walk in it? We need not fear the effects of fairy tales upon the child's character if we choose those in which his sympathies are enlisted for the brave and pure and faithful and friendly, and in which his contempt is aroused against the coward, the sneak, the lazy, the ugly in character. Of course we must never spoil these artistic stories by rubbing in their lesson. Let the children have the pure joy of their playful fancy without tagging on at the end, "and now the moral of this story is—."

There is in our age a movement afoot to bring fairy tales up to date. Such is practically the title of one, "The Fairies Up To-date." In this work the author has the absurdity to send Cinderella and her prince on an ocean voyage for their wedding tour. If this modernism should continue, would poor Cinderella have the endurance to withstand it? We fear it would kill her. Send her off with her old-time glory, with all part and parcel

of fairy land, and she will undoubtedly live forever. But put her on an ocean liner, in an aeroplane or in an automobile and she will simply be out of date.

There is also a tendency nowadays to denounce good old Mother Goose. True she is strikingly absurd; but isn't she just what the child likes—humorous, nonsensical and imaginative? Only a perverted age would detect evil in "Goosey, goosey gander." Only those who have bid farewell to their nursery chuckles would disapprove of a cow jumping over the moon. We adults love Mother Goose not because she is on our book shelf, not because we pick her up and reread her now and then, but because she is a part of our childhood and we owe to the children of today that they be introduced to her. They will not look upon her with the squeamish eyes of a grown up, but with our eyes when we were young, and *our* eyes lovingly admired her.

Dear Mother Goose, with your wondrously tall black hat and red cape flying through the air on your brawny, broad-backed gander, you gave inspiration to our youthful imaginative adventures in book lore. Others may be wafted higher than you; they may go far beyond your imaginings, but do not let them ever destroy you, for you started off the world of childhood in fascination and laughter. Do not forsake your throne. May all posterity with their bewildering tales of discovery consult you as friend, for no one more than you endeavored "to sweep the cobwebs off the sky."

SISTER M. BERTILLA, O. S. B.

Council Bluffs,  
Iowa.

## THE TRAGICAL HISTORY OF DOCTOR FAUSTUS

### AN EXPOSITION OF CATHOLIC FAITH IN MEDIEVAL TIMES

In Marlowe's drama "Faustus," we behold a man in the full power and dignity of his intellect, being persuaded, goaded, and driven to ruin by his own ambition, a traitor to himself and to his God. It dwells even in high souls, this rebellion, this pride that admits no limitations of knowledge and power. It is the prime conflict—man battling against himself to be free, to ascend, to tower above like a god—and then, betrayed by his own passions, to fall, to crash down into the precipices that he himself has dug.

In the opening lines of the drama, the Chorus acquaints us with Faustus's lineage, attainments and ambitions. This chorus recalls Greek tragedy, but how unlike the beautiful technique of the Greek presentation of characters through their own words and actions! It resembles more the Prologue of *Medieval Times*, for this is an age of transition, the preparation for the Shakespearean dramas. However, with the exception of these first lines, the drama has a rapid, challenging movement like the quick play of thunder and lightning.

It is indeed an atmosphere charged with magnetic force that shows us Faustus, the physician, the philosopher and divine seeking to know the secrets of deeper power. He discovers it, this power that will make him the equal even of spirits above or below. He holds the book of magic in his hand. But what is it that makes him pause and doubt? It is the insistent, troubled warning of noble Faustus to ignoble Faustus. Which one will he heed? Suspense is high but short, "This night I'll conjure though I die therefore." The conflict increases to the highest pitch of intensity when Mephistopheles appears and becomes Faustus's instrument for evil.

But Faustus is still the noble and ignoble Faustus in one, for Faith is still his. Shall he pray for help? "Yes," whispers the good Angel; "think of Heaven and heavenly things." "No," says the Evil Angel; "think of honour and of wealth." Faustus yields and stands on the brink of damnation writing with his own blood his compact with the devil: "Faustus gives to thee his soul."

From this moment on, blacker and blacker grows his soul, more glorious and dazzling his magical powers. All his desires for

grandeur and achievement are fulfilled. Through Mephistopheles' medium, he is transported to Rome, and there pours over the Pope and monks the venom of his malice; he beholds the Seven Deadly Sins and shudders at their hideousness; he conjures Alexander and his Paramour before him, and lastly beholds and touches the dream of his youth, Helen of Troy.

But, all this while, the conflict has been waging hotter and hotter; higher and higher have been the issues, until at last faith gives way to despair in his soul.

*Faustus*: "Accursed Faustus, where is mercy now? I do repent; and yet I do despair, Hell strives with grace for conquest in my breast:

What shall I do to shun the snares of death?

Yet there is hope . . . His scholars tell him of God's goodness:

*2nd Scholar*: "Yet, Faustus, look up to Heaven; remember God's mercies are infinite.

*Faustus*: "But Faustus' offences can never be pardoned; the serpent that tempted Eve may be saved, but not Faustus ever."

*3rd Scholar*: "Yet, Faustus, call on God."

*Faustus*: "On God, whom Faustus hath abjur'd! On God, whom Faustus hath blasphemed! Ah, my God, I would weep, but the Devil draws in my tears.

In the midst of the entreating yet strong pleas of his friends, Faustus hears the clock strike eleven! The friends go—human power can do no more for Faustus. But one hour—and in that one hour Faustus can still save his soul, if he but wills. He tries to pray:

"O, I'll leap up to my God! Who pulls me down?  
See, see where Christ's blood streams in the firmament!  
One drop would save my soul—half a drop: Ah, my Christ!  
Ah, rend not my heart for naming of my Christ!  
Yet will I call on him: O spare me, Lucifer!  
Where is it now? 'Tis gone . . . Heaven"

The clock strikes the half-hour. The time approaches quickly, relentlessly. . . .

Ah, half the hour is past! 'Twill all be past anon!  
Oh God!  
If thou wilt not have mercy on my soul,  
Yet for Christ's sake whose blood hath ransom'd me. . . .

Faustus's prayer, as Claudius' prayer in "Hamlet," is the great

spiritual climax of the play. Like Claudius, too, Faustus is prevented from repentance by a baneful influence. In the case of Claudius, this baneful visible influence is Hamlet; in Faustus, Lucifer himself—but in both, it was their will so long steeped and enslaved into the meshes of evil that the power to pray, to repent, is lost to them. Most tragic situation—this weak, enslaved will in the grips of spiritual death.

The catastrophe follows swiftly upon the climax. The clock strikes twelve, and, amidst thunder and lightning, Faustus is carried away by devils—an end fitting in every way the ethical law: the deed returns through the same channel through which it was committed.

As a corollary perhaps to the Medieval atmosphere of the play with its devils and clowns, the overtone reflects the faith of the age—Catholicism. Catholic dogmas are there in all of their beauty and dramatic intensity and meaning: prayer, contrition, repentance, retribution, and, above all, the majesty and mercy of an Infinite God.

Not only in dramatic power is "Faustus" a living play, but in the immortal lines that are great literature and in which the tragedy abounds:

"Was this the face that launch'd a thousand ships,  
And burnt the topless towers of Ilium?  
Sweet Helen, make me immortal with a kiss. . . ."

In unity of purpose, of action, in sense of value, in simple, well-chosen strokes of characterization, the drama is Greek; in its essence it is Catholic—a great drama well worthy to be the precursor of Shakespeare's creations.

SISTER MARY GENEVIEVE, O. S. U.



## WHAT SHALL WE DO FOR OUR BOYS AND GIRLS IN PUBLIC HIGH SCHOOLS?

Catholic students in public high schools throughout the United States present a very special problem. It would be impossible to arrive at an accurate figure as to their number. Recent statistics released by the N.C.W.C. Department of Education reveal that there are 250,000 students in our Catholic high schools and academies. Close contact with the situation in our home diocese and a general knowledge of the Catholic educational field at large incline us to estimate that approximately there are about the same number of Catholic boys and girls enrolled in public high schools.

These students are sorely in need of systematic religious education and moral guidance. As His Excellency, Most Rev. Thomas K. Gorman, D.D., of Reno, Nevada, has so pointedly emphasized in his paper on "The Religious Education of the Catholic Public School Child," read at the N.C.W.C. Regional Conference held in San Francisco in February of last year, ". . . advancement to high school or college, while it may mean intellectual development in secular subjects, by no means always signifies a corresponding spiritual growth."

Even when these students have graduated from the Catholic elementary school, they are by no means equipped with the religious knowledge or stable character adequate for life today. His Excellency, Most Rev. John F. Noll, D.D., stated in his series of lectures delivered in the Apologetic Institute held at the Catholic University of America during the past summer, "No grammar school mind is mature enough for discussions pre-eminent today." In fact Catholic educators have at times been so appalled by the plight of our public high school students as to state that Catholic secondary schools are even more important than those on the elementary level.

These students are in the important period of adolescence. Their rapid physical growth is paralleled by the intensifying and widening of their mental horizon. They are intellectually curious and eager, and their minds are becoming aware of the realities of life. Their ideas and funds of knowledge are developing rapidly in a setting of limited experience and immature judgment. The

emotions are strong and the passions alive with the warm energy of youth. The vitally important problems of personal life which they must face during this period need no description here.

Youth today is far advanced both in possession of knowledge and in acquaintance with ideas which were foreign to the youth of an older generation. In high school classes the student meets such questions as evolution, sterilization, companionate marriage, birth control, divorce, communism, religious indifferentism, and atheism—topics freely introduced by so-called liberal minded instructors and unblushingly discussed by the students. Our Catholic boys and girls need the positive doctrine of the Church as they encounter such questions. Otherwise specious theories and pragmatic but unprincipled lines of reasoning assume an aspect of great plausibility which causes doubt in matters of faith and often secures adherence to false doctrines.

Secondary school students are surrounded by numerous strong temptations and dangerous occasions of sin. The atmosphere of the secular school is at best non-religious. Associations are for the most part with non-Catholics. Members of the faculty are often without religious faith and frankly disavow any code of divinely sanctioned morality. Fellow students are gradually abandoning the religious tenets of younger days and with them the moral principles by which their conduct of earlier life was guided. What with unsupervised recreation, drinking of intoxicating liquors, habits of disedifying conversation, reading of scandalous literature, attendance at suggestive shows, etc., it is hardly to be wondered at that practices of shocking immorality are all too frequent among public high school students, and hardly also to be wondered at that many Catholic students in such environment do not "dare to be different."

There can be no question as to the serious need of the continued teaching and guiding ministrations of the Church for this large body of American Catholic youth. Neither can there be any question as to the serious responsibility resting upon both clergy and laity to look after these students. That the problem is often difficult to handle and that results may at times be quite discouraging are readily admitted, but this should only be a challenge to our zeal. In the words of His Excellency, Most Rev. Edwin V. O'Hara, D.D., "When the essential interests of Jesus Christ are concerned, there are no insuperable obstacles."

From a number of dioceses come reports of active programs of religious education for Catholic students in public high schools. In examining the statutes of the Third Diocesan Synod of Trenton, promulgated by His Excellency the beloved Bishop McMahon in 1931, we find the following decreed in Statute 256: "Students who have completed the fourteenth year of age, and who frequent the public high schools, are to be assembled for instruction by the pastor twice or oftener during the month, that he might prepare them well for refuting errors of false philosophy and of pseudo-history, or other errors proposed directly or indirectly by certain ones in the modern non-Catholic education of youth. The pastor should induce such students to enroll in parish societies for study (study-clubs) which will propose to them the defence of Catholic truth."

The syllabus of Plans for the Religious Education of Catholic Children Attending Public High Schools, issued in 1932 by Rev. Hilary Weger, assistant superintendent in charge of Religious Education in the Diocese of Toledo, and enjoined by special letter of His Excellency, Bishop Alter, provides also for "pupils who attend the public high school." Instruction classes are to be held at least once, preferably twice each week. The textbook is designated, and matter is assigned for each six weeks' period. Examination questions are sent out to each parish conducting classes, and pupil grades are submitted to the superintendent's office.

Early last year, His Excellency, Most Rev. Thomas J. Walsh, D.D., inaugurated a program of compulsory religious instruction for Catholic students attending public high schools in the Diocese of Newark. The instruction classes are held once a week under the auspices of the Mount Carmel Guild. The Bishop's letter stated that there would be no dispensation from the order.

The Confraternity of Christian Doctrine, a canonical organization which has enjoyed an amazing and widespread development in the past few years, provides religious instruction for thousands of high school students in the vacation schools and in the week-day and Sunday classes held during the school year. The Catholic Instruction League, long faithfully active in Milwaukee and in many other places, includes in its program the religious study club for older boys and girls.

Before attempting to suggest an effective method of providing

religious education for the group which we have in mind, let us first clear the ground by disposing of certain plans which do not answer the interests and needs of these students.

Attendance at instruction classes with pupils of the elementary grades is distasteful to high school students. The two groups are not at the same stage of mental development, their social interests and habits differ, their religious needs and personal problems are not at all identical.

Formal catechetical instruction, especially if the method calls for rote memory drill with some attempt at explanation, is neither attractive nor effective. Classes are dull, study is difficult, practical questions and problems receive scant attention, and there is no challenge to the energy and zeal of youth.

We recommend serious consideration of the religious study club for these boys and girls. Club organization answers the adolescent desire for team work under leaders chosen from his own group. The range of Catholic doctrine and practice should be covered in orderly sequence, with emphasis upon questions and problems which are vital to youth, and with constant application of principles to situations of every-day life. An earnest effort should be made to call forth the initiative of the club members, to stimulate them to self-activity. Ample opportunity should be given for discussion. The students should be encouraged to propose questions, to exchange ideas, and to relate personal experiences which are of general interest. The aim of the moderator should be to guide the boys and girls in learning things for themselves.

Finally we should not overlook social activities as having a secondary but important part to play in the program of the club. The play instinct is especially strong in youth. An occasional social hour will promote wholesome associations and will aid in holding the group together for the more serious purpose of religious study. So much for the method. What of the material of instruction?

We humbly recommend the preparation of a series of individual textbooks, each covering a definite unit of study, addressed specifically to the needs and interests of the group in question, and containing brief chapters with topics for discussion, questions, and suggestions for project activities in line with the organization and mode of operation of the study club. Each booklet

should contain material for from ten to fifteen meetings, the printing job should be first class, the binding of heavy paper stock, and the price not to exceed twenty-five cents per copy with liberal discount for orders in quantity lots.

We shall take the liberty to outline a tentative division of subject matter for the individual study club textbooks in this series. There would be four major booklets covering the field of Catholic doctrine and practice in a comprehensive way, with a supplementary booklet which may be used to follow up the study program of each of the major texts.

I. What Catholics Believe—study of the Apostles' Creed.

SUPPLEMENTARY—LIFE OF CHRIST

II. The Church of Christ—study of constitution, attributes, marks, and mission of the universal Church.

SUPPLEMENTARY—CHURCH HISTORY

III. Christian Worship—study of the means of grace centering on theme of Christ the Life of the Soul.

SUPPLEMENTARY—THE HOLY SACRIFICE OF THE MASS

IV. Following of Christ—study of the practice of Christian virtue in light of example of Christ the Model.

SUPPLEMENTARY—CATHOLIC ACTION

The major series of textbooks would serve admirably in four successive vacation schools corresponding to the four years of high school. A special manual might be prepared directing the teacher in the most effective use of the textbooks, and outlining for her a complete and well-balanced vacation school program comprising prayer study, Bible history, lives of the saints, liturgy, character education, sacred music, religious dramatics, organized recreation, etc. The supplement could be used for follow-up work during the regular school year.

If there is no vacation school, the religious study club could cover one of the major textbooks and perhaps also the corresponding supplementary booklet each year. A page or two of suggestions to the student in each booklet would perhaps suffice also for the instructor, or a brief teacher's manual might also be issued under separate cover.

The San Francisco Archdiocesan Council of Catholic Women



has published an excellent study club booklet for high school students in vacation schools. It bears the title "Our Catholic Heritage" and was written by Eleanor A. Tierney. The study is of an historico-apologetical nature, and carries such chapter headings as Influence of the Church on History; the Catholic Church, Mother of the Arts; The Catholic Church and Literature; and Some Great Catholic Scientists. This booklet answers quite well the description of suitable material for Catholic public high school students which we have given above, and might well form the basis for the supplementary text on Church history in the series outlined.

The Catholic Rural Life Conference has rendered a great service in publishing a course of study for elementary pupils in the religious vacation schools and has aided substantially in the formulation of a program for this same group in the week-day and Sunday instruction classes during the school year. The several hundred thousand students in public secondary schools in the United States are a stirring challenge to our zeal. Hastening on to young manhood and womanhood, eager but untried, surrounded by temptation and exposed to the alluring tenets of a neo-pagan world, they are badly in need of religious instruction and moral guidance. Our duty to provide for at least the rural section of these students is beyond question, nor can we in conscience fail to assume the responsibility which it entails. In this deeply earnest but patently inadequate treatment of the subject, we have emphasized the seriousness of the problem and have presented a tentative program for its solution. May our combined efforts lead to effective action in behalf of the Catholic boys and girls in public high schools in the United States.

LEON A. MCNEILL.

Diocesan Superintendent of Schools,  
Wichita, Kansas.

## EDUCATIONAL NOTES

### SISTER ALMA: APOSTLE OF CATHOLIC ELEMENTARY EDUCATION

Sister Mary Alma Kitts, O.P., who was well known in Washington and other parts of the Archdiocese of Baltimore, died suddenly at Mount Saint Mary-on-the-Hudson, Newburgh, N. Y., on Thursday, November 23.

Death was due to angina pectoris. She had been confined to the infirmary of the Mount Saint Mary-on-the-Hudson about five weeks.

For three years, from 1922 to 1925, Sister Alma was principal of the Thomas Edward Shields Memorial School, the Demonstration School for the Department of Education at the Catholic University of America. She was on the staff of the Catholic University from 1924 to 1928 as Instructor in Methods in the Catholic Sisters College. She held from the Catholic University the Bachelor and Master degrees and the degree of Doctor of Philosophy in the Field of Education. The last-named degree was conferred on her in 1921.

Sister Alma was born in Rensselaer Falls, N. Y. After seven years of teaching in the public schools of New York State, she entered the novitiate of Mount Saint Mary-on-the-Hudson in June, 1903. She made her profession in August, 1904, and celebrated her silver jubilee in July, 1929. For eight years she taught in Mount Saint Mary's Academy, and for eighteen years she was the Community Supervisor of the schools in charge of the Newburgh Dominican Sisters.

In the field of primary education she was a recognized authority. She was a contributor to THE CATHOLIC EDUCATIONAL REVIEW and other educational journals and her opinion was sought by religious and lay educators alike. Through her lectures in the Catholic University and to the members of various communities in the East and South and through personal contact, as she carried on her work of Supervisor of Schools, she has helped an almost incredible number of younger Sisters.

To Sister Alma the Mass was the center around which the every day life not only of the religious but of the layman should center. Long before the liturgical movement was organized,

Sister Alma was teaching the Missal and its use to the child in the grades as well as to the high school and college student. She lived the Mass, she taught the Mass. She died at the close of the Community Mass within ten minutes after she, in full possession of her faculties, had received the Blessed Sacrament and while the Sisters in choir were chanting morning office. Three Masses were offered in succession for her by visiting priests immediately after her death.

She is survived by two brothers, the Rev. Clarence A. Kitts, of Saint Bernard's, Saranac Lake, N. Y., and Carl Kitts, of Elmhurst, L. I.; by two sisters, Sister M. Eucharia, O.P., of Galveston, Texas, and Frances, of Potsdam, N. Y. The funeral was held Monday, November 27. A Requiem Mass was celebrated in the Sisters' Chapel of Mount Saint Mary's at 10 o'clock. Burial was in the Sisters' Cemetery on the convent grounds.

#### SOLEMN INVESTITURE OF MONSIGNOR RYAN

The Rt. Rev. Msgr. John A. Ryan, Dean of the Faculty of Sacred Sciences at the Catholic University of America and Director of the National Catholic Welfare Conference Department of Social Action, was lauded for his dedication "soul and body" to truth and to the field of Social Justice at his solemn investiture as a Domestic Prelate in Washington December 8. This tribute to Monsignor Ryan was paid by the Most Rev. John Gregory Murray, Archbishop of St. Paul and Episcopal Chairman of the Legal Department of the National Catholic Welfare Conference, who preached the sermon at the investiture. It was Archbishop Murray, the Papal Brief said, who requested the Holy Father to confer the domestic prelacy upon Monsignor Ryan, who is a priest of his Archdiocese.

The Most Rev. Michael J. Curley, Archbishop of Baltimore and Chancellor of the Catholic University of America, officiated at the solemn investiture of Monsignor Ryan and was celebrant of the solemn Pontifical Mass which followed immediately afterwards. The Most Rev. Thomas C. O'Reilly, Bishop of Scranton; the Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore, and Bishop James H. Ryan, Rector of the Catholic University of America, were present at the exercises. The crypt of the National Shrine of the Immaculate Conception on the University campus was filled with members of the faculties and

student body of the University and a large representation of the laity. The Very Rev. Lawrence F. Ryan, Rector of the Cathedral of St. Paul, in St. Paul, and Maurice I. Ryan, of St. Cloud, Minn., brothers of Monsignor Ryan, and Sister Constance and Sister Mary, sisters of the newly invested Domestic Prelate, attended the ceremonies.

"The honor conferred," said Archbishop Murray, "is an expression of appreciation from the Father of Christendom to one who has consecrated his life to the cause of education. The field he has cultivated is not confined to the limits of the lecture hall or the university campus. In keeping with the best traditions of Catholic scholarship he has envisioned the rostrum of the professor as a pivotal point of social justice that men might be better disposed to submit to the yoke of a divine Master, that society might develop a spirit of solidarity essential to its very existence and that the individual might maintain the place of honor to which he is entitled by the act of Creation making him in the image of God and by the act of redemption elevating him to companionship with God."

Distinguished ecclesiastics, famous statesmen, representatives of labor and a large group of other prominent citizens joined that evening in paying an impressive tribute to Monsignor Ryan. The occasion was a testimonial dinner which followed Monsignor Ryan's solemn investiture. Eminent speakers familiar with the long and tireless labors of Monsignor Ryan in the promotion of a better social order lauded him not only as a teacher, but more so for his labors outside the academic walls, particularly as reflected in the activities of the N.C.W.C. Department of Social Action, which he heads.

Monsignor Ryan, replying to the addresses, told of his happiness over his long connection with the Catholic University and said that one of the most precious advantages he has enjoyed as a member of the university faculty was "ample freedom of expression both within and without the academic walls." Speaking of the establishment of the Department of Social Action, N.C.W.C., by the Bishops of the United States, Monsignor Ryan declared that "during the 13 years of its existence it has done more to make Catholic social teaching known and loved in the United States than all the efforts of individuals in preceding years since the days of Archbishop Carroll."

## QUOTATIONS OF INTEREST

"I would urge that we in some way get our rural life movement more closely linked with the school system. It is customary in modern life to put over big ideas through a school or a school system. Not a few are of the opinion that our school system has actually worked against the development of rural life in the past. Many others feel that it has at least failed to give country life due encouragement and attention. It might interest you to know, for instance, that a recent survey of the federal government shows that while, all in all, 487 rural sociology courses were being taught in the higher educational institutions of this country, only 22 were being taught in Catholic institutions, and that while 37 were listed for various Protestant theological schools, not one was listed for a Catholic seminary. Is there any wonder that we have so few genuine scholars of rural life among the Catholics of this country—so few rural sociologists, so few agricultural economists? And you know the scriptural saying about the blind leading the blind. If I were asked today by one of the newly appointed directors of a diocesan rural life bureau to point out to him a Catholic educational institution where he might thoroughly prepare himself for his new task, I am sure I could not give him a satisfactory answer. Such a school simply is not to be found in this country. I need not conceal the fact that it would please me personally to see my own religious order—the order that taught Europe its agricultural ABC's fully 1,400 years ago—establish such a school. However, I see no such development on the immediate horizon. Perhaps we can turn, however, with some chance of getting a hearing, to that youthful yet vigorous institution that has fostered so many other activities in this country, namely, the Catholic University of America. If, to begin with, at least a department were established there that would give undivided attention to Catholic rural life, it should prove a great help to our work."—Rev. Edgar Schmiedeler, O.S.B. From address at Eleventh Annual Convention of the Catholic Rural Life Conference.

. . . .

"When you crowd into the presence of Our Lord, you remind us of the thousands, the millions, of children who have no right to celebrate their participation in systematized religious educa-



tion. In a certain large city in this country 100,000 children are attending school. Thirty-four thousand are attending parochial schools; 66,000 are attending the public schools. A survey was recently made, a thorough and very careful survey. Of the 66,000 children attending the public schools 6,000 were Jews, 30,000 were Catholics, 30,000 non-Catholics. Of the 6,000 Jewish boys and girls practically all were receiving systematic religious instruction; of the 60,000 Catholic and non-Catholic children, 11,000 only were receiving systematic religious instruction; 49,000 out of 66,000; the religious education of 10 out of every 13 future American citizens attending the public schools in the city under discussion was left to the zeal of their parents and the occasional instructions of their pastors in God. We trust and pray that these children are not deprived of the gracious influences with which you are blessed!"—From a sermon preached by the Very Reverend Joseph M. Noonan, C.M., president of Niagara University, at the Sixth Annual Education Demonstration, Cathedral of the Immaculate Conception, Albany, October 22, 1933.

. . . .

"Catholics were credited with many interesting achievements in the field of science in 1933. Two Catholic priests—the Rev. Pierre Teilhard de Chardin, a French Jesuit who is scientific adviser to the Geological Survey of China, and the Rev. Dr. Stephen Richarz, S.V.D., Head of the Department of Science of the Catholic University of Peking, China, were prominent figures at the sixteenth session of the International Geological Congress held in Washington in July. The Rev. Joseph P. Merrick, S.J., of Holy Cross College, Worcester, Mass., reported to the annual meeting of the American Association of Jesuit Scientists, Eastern States Division, mathematical research which may solve the problem which Fermat's last theorem has put to mathematicians for more than 200 years. Scientists of St. Louis University developed a number of interesting discoveries in aiding the crusade waged against 'sleeping sickness' in St. Louis last summer. The Rev. Julius A. Nieuwland, C.S.C., of the University of Notre Dame, was awarded the Morehead Medal for 1933 for outstanding work during the last year in the field of acetylene chemistry. Dr. Stephen J. Maher, noted Catholic physician, reported in November, after twenty-five years of research, the development of a

technique for breeding a special type of bacteria that destroys the bacillus of tuberculosis—human, bovine and avian. The Rev. Francis Wenninger, C.S.C., and Prof. Edward Joseph Maurus, both of the University of Notre Dame, were awarded fellowships in the American Association for the Advancement of Science.”—N.C.W.C. News Service 1933 Summary of Church Activities.

. . . . .

“One of the few admitted failures in American education is the teaching of foreign languages. Our separation from countries in which other languages are spoken and the great extent of our own country in which English alone is spoken explain the lack of necessity of knowing foreign languages. Allowing for this, however, it must be admitted that, generally speaking, the study of foreign languages in the high schools and colleges of the United States is not a success. Sometimes the failure is due to a lack of adequate knowledge of the foreign language by the teacher, sometimes to a lack of proper preparation in methods of teaching it. Our teachers are, on the whole, woefully deficient in both respects compared to the teachers of foreign languages in most European countries. If a teacher of a foreign language who is a native of the country in which it is spoken is sufficiently adaptable to American teaching conditions and especially to American youth, he usually makes the best teacher obtainable.”—Fourteenth Annual Report of the Director, Institute of International Education.

. . . . .

“There appear to be no reliable statistics concerning the number of unemployed college and university graduates in the United States today, but such figures as are available indicate that at least 70 per cent of the graduating classes of the past three years have not found employment and that the total number of unemployed college and university graduates is approximately 500,000. While there seems to be general agreement that our institutions are overcrowded, no well thought out analysis has been made to determine where and to what extent overcrowding exists, to determine its causes, to make clear the consequences of overcrowding upon the universities’ chances of fulfilling their function and to study solutions which have been attempted or suggested and in

order to test their applicability."—E. R. Murrow, News Bulletin of the Institute of International Education.

. . . . .

"Self-indulgence is always characteristic of an age that glories in material progress, and as a result of it virtue is weakened and morals fall into decay.

"Whilst we never expected good results from the compulsory abstinence enjoined by the régime of Prohibition, we are seriously concerned with the failure of education to inculcate respect for the virtue of temperance.

"Temperance is not identical with abstinence. As one of the cardinal virtues, it has the function to moderate our use of the gifts of God that bring enjoyment to the senses, and thus hold self-indulgence in leash, for without it, there can be no self-discipline and, in consequence, no formation of strong character.

"We urge our members to avail themselves of every opportunity to teach by word and example the importance of practicing temperance, and we emphatically recommend that our educational institutions and our societies stress the necessity for youth to live up to the exalted ideals of this virtue, so indispensable for their physical and, above all, moral development."—Resolution, Catholic Central-Verein of America, 78th General Convention held at Pittsburgh, Pa., August 19 to 23, 1933.

DETAILS OF THE GREAT NEW ROMAN CATHOLIC CATHEDRAL  
AT LIVERPOOL, ENGLAND

The man who designed the Cenepath in Whitehall, London, and conceived the new Delhi on the scale of Washington; who built immense blocks of offices, banks, and bridges in England, palaces in India and in Spain, and who was the chief designer of the Great War cemeteries in France, recently concentrated his mind upon what he regards as his magnum opus. The man, of course, is Sir Edwin Lutyens, whom a critical contemporary once described as "the greatest architect of our time, and many would add, the greatest since Wren." And the work of his heart, a preliminary drawing of which was recently made available, is the Roman Catholic Cathedral at Liverpool, which is to be second only to St. Peter's, Rome, in size.

There is something phenomenal in this spectacle of a large, unlovely English port and industrial town solemnly beginning in the materialistic twentieth century to erect, not one, but two,

huge cathedrals. Yet Liverpool, for all her aesthetic sins, has contrived to set just such an ambition before her. Already the half-finished bulk of the Anglican Cathedral designed by Sir Giles Scott rears itself on a hill that commands a great view of the murky city, and the murkier River Mersey. When completed it will be higher than St. Paul's, and one of the really great works of our time. It is conceived as a Gothic church, but the characteristics reveal it as a creation of this century. Across the city, also on a fine eminence, the new Roman Catholic Cathedral of Lutyens is to stand, a veritable challenge to the work of St. Giles, both in the style and in the spirit which it represents. Truly, nothing like this has happened since the Middle Ages, when the people of Beauvais decided that they could no longer bear the superiority of their neighbors of Rouen and Amiens, and straightway devised a scheme for a cathedral of their own, far bigger and more grandiloquent than those of the cities which stirred their rivalry.

A first glance at Sir Edwin Lutyens's conception of his cathedral suggests that there are ideas moving in his active brain which will call for more explicit interpretation. But then Mr. E. V. Lucas has said that Sir. Edwin is the nearest thing we have today to Shakespeare, and even the open-hearted Will was not fully explicable to his contemporaries. What is perfectly clear is the fact that Sir Edwin has planned in the grand style for what is the grandest and most inspiring of all architectural problems. A new cathedral in a land whose greatest glories include her superb cathedral churches, and whose finest ideals have become incarnate in the gray stones of which they are built—here is a task that calls for tremendous courage and the truest genius. Although it is hard to interpret the architect's purpose from one shadowy exterior drawing, it is apparent that Sir Edwin has by no means failed in his great opportunity.

The drawing proves that Liverpool is to have (at a cost estimated at about \$15,000,000) a building of great and impressive mass, and of monumental strength. The power and originality of the ideas it embodies, and the interesting features of its detail may well make it one of the greatest from an architectural standpoint. Sir Edwin has indicated that he has yet to restudy, from his and kindred drawings, each part, as it were, in the solid; but it may be assumed that here we have his theme, and the rest will be revision of details.

Surely there is no other cathedral which springs from the ground with such strong, solid forms. They should lend themselves to the bricks of Roman shape—that is, two or three feet long and an inch or two thick—with which, as well as Portland stone, the cathedral is being built. These massive piers are suggestive of the plain masses of old Roman monuments, and reproduce the effortless strength of such structures of the Pont du Gard in Pro vence. The three huge arches of the west are reminiscent, too, of a Roman triumphal arch, surmounted with the walls of the great narthex, strikingly modern in strong, square outline. The narthex or interior porch is to be a sort of vast hall, and it has been suggested by Sir Edwin that it should be kept warm and open night and day for the shelter of poor people, who might thus remain in sight of the altar lights. The square shapes are echoed in the upper part of each transept, so that from all points of view the main body of the cathedral will have a very strong rectangular modern outline and appearance.

When one's eye reaches the dome, as shown in the drawing, it is somewhat troubled by the fact that the curved lines do not cohere perfectly with the rectangular masses below. It is understandable that this should be a ticklish problem for the architectural genius and one which Sir Edwin has obviously still to face more adequately. No doubt the eight buttresses to the dome are intended to carry out this purpose, and further strengthening may be a necessary device for a satisfactory coordination of line. It is Sir Edwin's ambition that his beautiful dome should grow out of the substructure so as to seem more inevitably welded to it than in either St. Peter's or St. Paul's, and he will doubtless spare no effort for a solution of the difficulty.

All things considered, one has to be impressed with the solid stately grandeur of the exterior. To suggest it is like an eastern building would be as unfair as to compare it with St. Paul's. There is something very individual and very powerful and convincing about the whole idea; one rejoices to know that there are still such undertakings—two of them—in hand in an English provincial city. The new cathedral means a second dominating mass on an otherwise scowling skyline, making a marvelous foil to the vertical masses of Liverpool's rising Anglican Cathedral, and particularly to the latter's tall central tower. These cathedral projects in Britain will doubtless be of special interest to American visitors who see this magnificent structure.



Something may be said as to dimensions. The projected cathedral is to seat ten thousand, so that the fact that it is only inferior in size to St. Peter's is not surprising. The area covered by St. Peter's is 227,069 square feet; by Seville Cathedral, next largest to St. Peter's, 128,570 feet; by Liverpool's Anglican Cathedral, 100,000 feet; by St. Paul's, London, 59,000 feet. In length St. Peter's still will exceed all the rest, with the new Liverpool Roman Catholic Cathedral second. Lastly, the internal diameter of Sir Edwin's dome will be 150 feet at its base, with that of St. Peter's 138 feet and St. Paul's 109 feet respectively.

#### SURVEY OF THE FIELD

The expansion of the circle of readers and the stimulation of general interests in the United States in the literary productions of Catholic writers were urged, among other things, by prominent Catholic figures in the literary world at the first Catholic Literature Congress ever held in this country. The more than 800 delegates to the congress, which was held in Denver, Colo., the first week in December, heard notable speakers declare that a Catholic literary movement in this country would be most effectively furthered by the encouragement of a larger public, the taste of which would be cultivated in such a way as to appreciate the work of Catholic writers. The congress was sponsored by Regis College, under the direction of Mr. Benjamin Masse, S. J. . . . "Accounting for Catholic Institutions" is the subject of a pamphlet just issued by the National Benedictine Educational Association from the office of the secretary, St. Benedict's College, Atchison, Kan. The article, by the Rev. Charles Aziere, O. S. B., was prepared for a graduate course in institutional accounting at the University of Illinois, under the direction of Professor Lloyd Morey, chairman of the National Committee on Standard Reports for Institutions of Higher Education. "It is obvious," the article says, "to anyone acquainted with the special position of the Catholic college that there are various problems connected with this type of educational institution not found in any other type of school. Hence, the work done in educational accounting fails to supply adequately the needs of the Catholic institution." The purpose of the article, it was stated, was to outline a system of accounting supplying this deficiency. . . . The Rev. Thomas E. Murphy, S. J., pastor

of St. Ignatius Church, Brooklyn, N. Y., and former president of Holy Cross College, Worcester, Mass., and St. Francis Xavier College, New York, died December 14 at the age of 77. . . . The St. Bonaventure College Catholic Action Medal was conferred upon Alfred E. Smith, former Governor of New York, by His Eminence Patrick Cardinal Hayes, Archbishop of New York, in New York City on December 17, Gaudete Sunday. Mr. Smith is the first recipient of the medal, which will be conferred annually to men exemplifying in an outstanding way Catholic principles in life. . . . The Very Rev. Thomas J. Higgins, S. J., who has succeeded the Very Rev. William T. Tallon, S. J., as president of St. Joseph's College, Philadelphia, is the seventeenth president of the 83-year-old institution. An alumnus and only 34 years old, Father Higgins is the youngest president in the history of St. Joseph's. . . . *The Catholic Deaf-Mute* announces the retirement of James F. Donnelly, for 33 years editor of the publication. Ill health caused him to discontinue his work. The Rev. Michael A. Purtell, S. J., has taken over the post. . . . The sixth annual essay contest for high school juniors and seniors sponsored by the Gorgas Memorial Institute, of Washington, was announced by Admiral Cary T. Grayson, president of the Institute. The contest will close on Friday, February 16. The subject will be "Past Benefits and Future Importance to Man of the Control of Disease Bearing Mosquitoes." The donor of the prizes is Henry L. Doherty, president of the Henry L. Doherty Co., New York. Mr. Doherty, who for years has been interested in the control of mosquitoes, was also donor of awards of the Institute's previous contests on two occasions. High school winners will receive a Gorgas medal, and will qualify for entrance in the State contest. State winners will be awarded \$10 in cash, and will qualify for entrance in the national contest. The winner of the first national prize will receive \$500 in cash, and a travel allowance of \$200 to Washington to receive the award; the second national prize will be \$150 in cash, and the third \$50 in cash. The winner in each high school will be selected by a faculty committee appointed by the principal. The winning essay, with official entrance blank and photograph of the winner, will be forwarded by the principal to the Gorgas Institute, for entry in the State contest. A committee of three State officials will judge the winning school papers and select

the winner in each State. The winning State essays will then be entered in the national contest, the judges of which will be the U. S. Commissioner of Education, the Surgeon General of the U. S. Public Health Service, and the Director General of the American College of Surgeons. Eighteen thousand students participated in the last contest. The winner was Joseph S. Brendler, of Messmer High School, Catholic institution in Milwaukee, Wis., who received his award at the White House from President Roosevelt. The Institute's headquarters are located at 1331 G. St. N. W., Washington, D. C. . . . The Very Rev. Msgr. William F. Lawlor, of Bayonne, N. J., was elected a trustee of the Catholic Summer School of America, at a meeting held at the Catholic Center, New York City, November 24. The following trustees were re-elected: the Rt. Rev. Msgr. Michael J. Splaine, of Brookline, Mass.; Miss Mary T. Delany and George J. Gillespie, both of New York. The following officers were re-elected: President, Msgr. Splaine; Second Vice-President, the Rt. Rev. Msgr. William P. McNally, of Philadelphia; Treasurer, the Rev. John J. Donlon, of Brooklyn; Secretary, Charles A. Webber, of Brooklyn; Chairman of the Board of Studies, the Rt. Rev. Msgr. Michael J. Lavelle, New York, and Chairman of the Executive Committee, Mr. Gillespie. The Rt. Rev. Msgr. Joseph V. S. McClancy, of Brooklyn, was elected to succeed the Rt. Rev. Msgr. John P. Chidwick as first vice-president. Msgr. Chidwick asked to be relieved. . . . The Rev. Brother Benignus Austin, Director General of the Normal Institute at Ammendale, Md., former Provincial of the Baltimore Province of the Christian Brothers and Inspector of Schools of the New York Province, died December 15 at Baltimore on his seventy-sixth birthday. Brother Benignus Austin was a native of Philadelphia, where he was born in the Cathedral parish. He was a member of the Christian Brothers for 56 years, and had served as Director of the Cathedral School and of LaSalle Academy in New York City. . . . The Very Rev. Thomas Augustine Judge, C. M., founder of two religious Orders, died in Washington, D. C., November 23. The Missionary Servants of the Most Blessed Trinity was founded by Father Judge in 1916. It is an Order of women consecrated to God for teaching, maintaining hospitals and all branches of religious social service. In October, 1931, the new Holy Name of Jesus Hospital was opened at Gadsen,

Ala. Over 300 of these Sisters are now laboring for the spiritual and temporal welfare of all peoples, white, colored and Indian, at over 30 Missionary Cenacles located in the dioceses of the United States and Puerto Rico.

In 1920, Father Judge founded the Missionary Servants of the Most Holy Trinity, a community of priests and Brothers. The Sacred Congregation of Affairs of Religious, in a letter dated at Rome on the Feast of St. Joseph in 1929, officially approved the canonical erection and the document gives concisely a major reason for the new foundation, "a labor for the preservation of the Faith on our Abandoned Home Missions." Father Judge inculcated a love of sacrifice into his spiritual children. . . . Lorraine Bischof, of St. Mary's Academy, Prairie du Chien, Wis., won the National Editorial Contest conducted by the Quill and Scroll, national honorary high school journalism society. The announcement has been made by H. F. Harrington, director of the Medill School of Journalism at Northwestern University, Chicago. Other national winners of honorable mention from St. Mary's are: Bernardine Dressler, Current News Contest, and Rosemary Feeney, News Writing Contest. About 800 schools and 20,000 students participated in these contests. . . . The Rural Life Bureau of the National Catholic Welfare Conference has just issued the first number of "Rural Bureau Notes," a news and service bulletin. "Rural Life Notes" will be issued monthly in mimeograph form, except in those months when the printed quarterly, *Landward*, official organ of the Catholic Rural Life Conference, is published. . . . The University Museum in Philadelphia has just published a cardboard model of a Roman house. Designed, on a scale of  $\frac{3}{8}$  of an inch to the foot, by an experienced architect, it is both architecturally and historically accurate in every detail. The main feature of the model, hitherto impossible for teachers to obtain, is the uniform scale reproduction of some of the most famous Pompeian floor mosaics and wall paintings, and the coloring of these, and assembling the house, constitutes an invaluable project for classes whose study includes ancient domestic architecture or Roman life. The floor plan, walls, columns, and roof are supplied with complete directions for coloring them and setting up the house, together with suggestions as to furniture, garden, and so forth, which may be easily made of plastiline, cardboard, soap, etc.

## REVIEWS AND NOTICES

**Genetic Psychology.** A. R. Gilliland. Ronald Press, 1933. Pp. 351. Price \$3.25.

The first one hundred and thirty pages of the book are taken up with a discussion of such topics as the nature of life, the form and behavior of both invertebrate and vertebrate animals, prehistoric man, genes and chromosomes, and prenatal human development. The data are taken from a wide field—zoology, physiology, anthropology, embryology, etc. The remainder of the book is concerned with the discussion of the more traditional topics, such as the child at birth, the development of intelligence, memory, perception, play, emotions, etc. The author believes that there is a need for a textbook in genetic psychology reflecting the evolutionary viewpoint, accounting for his biological approach.

There is much genetic material contained in this book, but one gets the impression that it is not sufficiently organized through a genetic method of interpretation. It is probable for this reason that the book will meet with very different success, depending upon the breadth of view and background of the reader or teacher. The material of a biological and anthropological nature contained in the book is undoubtedly of such a kind as any one aspiring to be a genetic psychologist should know. There may also be students who for one reason or another do not take advantage of the organized work in the university along these lines and who must be content with the necessarily abbreviated form in which the material appears in such a book as the present one. But the question naturally arises whether sketchiness is a desirable trait in a treatise on genetic psychology, which has always seemed to the reviewer to have as its aim an understanding of mental development and not merely the facts thereof.

To take as an example of incompleteness of treatment, we may mention the topic of mental inheritance on page 112. The view that intelligence is inherited as a unit character is contrasted with the view that it is altogether a matter of environmental influence. This ignores the fact that many significant human traits depend upon multiple genes, and the hereditary basis of



intelligence may be of such a kind. The treatment must necessarily be very partial because of such an omission.

Again on page 287 it is said that the autonomic nervous system has its own sense organs and sensory fibers, a statement probably well enough understood by the author, but which if interpreted in too literal a fashion would probably lead to an erroneous view of the independence of action of this system.

The second part of the book is fairly satisfactory, though neither novel in treatment nor in material. The ideas on mental development now sponsored by the Gestalt school, very significant if true, are given only incidental mention in two or three places. This is felt to be a deficiency. The author must, however, be commended for his appreciation of the need of unifying ideas in the study of genetic psychology.

W. D. COMMINS.

---

**Report of the Proceedings and Addresses of the Sixteenth Annual Meeting of the National Benedictine Educational Association.**  
Office of the Secretary, St. Benedict's College, Atchison, Kansas.

Showing the effect of reduced budgets, the latest Report of the National Benedictine Educational Association has been reduced in size to a slim pamphlet of 26 pages. Besides the proceedings and resolutions, only two of the papers read at this year's meeting have been published in the present Report. It is in keeping with the best traditions of the oldest teaching Order of the Western Church that two of the five resolutions passed at the meeting deal with the subject of teaching religion. All our high schools and colleges would greatly profit if they carried out these two resolutions:

Whereas Religion is the heart of our entire curriculum and should occupy the highest place in our schools, be it resolved that both the Dean of Religion and all the teachers of this subject should possess the highest type of academic and professional training. The teachers selected for this important task should be outstanding, not only as regards their learning and ability, but likewise with regard to personal spirituality, and their sympathetic attitude toward the students.

In view of the fact that Religious Education and Training are the prime reason for the existence of our Benedictine schools, and in view of the further fact that many students in our schools are day pupils, be it resolved that the responsibility of the school for the spiritual welfare of the students extends likewise to the

day pupils. It is evident that the school has a serious obligation to give the necessary religious instruction. The school should likewise interest itself in the practical, spiritual life of the day students, having due regard, however, for the rights of their respective pastors.

Ways and means for carrying out these two resolutions are offered in the two papers printed in the Report, the first dealing with the Dean of Religion, and the second, with the Teacher of Religion.

FELIX M. KIRSCH, O.M.Cap.

---

**Aids to Catholic Action.** Washington: National Catholic Welfare Conference, 1933. Pp. 92. Single copies, 25 cents; five copies, \$1.00.

The present pamphlet is one of the most useful publications brought out by the National Catholic Welfare Conference. It should be distributed widely among our Catholics, both clerical and lay. The low price should encourage such distribution. The pamphlet was well planned to promote the proper understanding of, and active participation in, the Catholic Action Apostolate. The booklet will not only give our people a clear idea of what the Pope means by Catholic Action, but will also direct them wisely in carrying out the wishes of His Holiness. A chapter is devoted to each of the following topics: Catholic Action, Catholic education, lay organization, the family, the Catholic press, evidencing the Faith, and the Christian way to economic justice. Each chapter explains clearly the nature of the respective subject, states the reasons for its importance, and finally suggests various methods for dealing with the problem. Questions and topics for discussion and the select bibliography appended to each chapter, are further helps. Catholic study clubs will find the booklet a splendid manual. Teachers in our high schools and colleges will find the small volume brimful of material for class discussion as well as for extra-curricular activities.

FELIX M. KIRSCH, O.M.Cap.

---

**Jesus and I**, by Rev. Aloysius J. Heeg, S.J. Dayton, Ohio: George A. Pflaum Co. Pp. 72.

Both the author and publisher of *Jesus and I* would have been pleased with the recommendation given recently to this delightful booklet by a first-grade teacher. This teacher, who has to

her credit a long and successful career in leading little ones to Christ, grew enthusiastic in recommending *Jesus and I* to a group of primary school teachers. We have no doubt that all first-grade teachers, once they give the booklet a fair trial, will be just as enthusiastic in their praise. Father Heeg makes use of the picture-story method and correlates catechetical facts with the message and character of Our Divine Lord. Christ is rightly made the center of religious education. The formal textbook itself is supplemented with four books in two forms, one form providing for the use of four-color pictures on gum paper, while the other makes use of 25 outline pictures for crayola work. The author has prepared, as an additional teacher help, a picture roll containing the 26 pictures used in the text. Both the text and the pictures are of a high order of excellence.

The present booklet is a vast improvement over the elementary textbooks in religion that were written by theologians. The educationist has obviously had a large hand in producing *Jesus and I*. Still, the theologian must not be crowded off the stage. Our textbooks in religion must be the joint product of both teacher and theologian. The theologian will be tempted to criticise the wording of one or two passages in *Jesus and I*. On p. 15 we read:

"Then the time came to send the Saviour. The Saviour was to be God the Son. He wanted to become a little baby. So God told the Angel Gabriel to go to Nazareth and ask Mary to be His Mother."

May not this wording suggest that God the Father deliberated with God the Son as to how the Divine Will concerning man's redemption was to be executed? We are led to infer that after the Son decided to become an Infant, God the Father executed the will of the Son and sent the Angel Gabriel to Mary. The wording of the passage seems to connote that while the decree of the Incarnation existed from all eternity, the Son of God had to decide as to the manner of becoming incarnate. Against this interpretation we might quote the Eleventh Council of Toledo (Denzinger 284):

"Incarnationem quoque huius Filii Dei tota Trinitas operasse credenda est, quia inseparabilia sunt opera Trinitatis."

This text implies that the decision of becoming an Infant was

the work of the Blessed Trinity. Again, we might quote a canon proposed at the Council of the Vatican, but not defined:

"Si quis creationem aut quamvis aliam operationem ad extra uni personae divinae ita propriam dixerit ut non sit omnibus communis, una et indivisa, anathema sit."

We might also question the correctness of describing, on p. 19, the Magi as kings. Both Fillion, *The Life of Christ* (Vol. I, pp. 341-342), and Martigny, *Dictionnaire des Antiquités Chrétiennes* (2nd ed., pp. 440-442), offer evidence that in the most ancient monuments of Christian art the Magi were represented not as kings, but as wealthy men from the East. Fillion (*l.c.*, p. 350) would likewise not countenance the author's statement (on p. 19) that the star guided the Magi by its motion all along the way from the East.

FELIX M. KIRSCH, O.M.Cap.

**Good News for God's Children.** By Rev. L. A. Gales. St. Paul, Minn.: Cooperative Guild. Pp. 64. 25c.

Catechists who believe in using pictures will be interested in this little book by Father Gales. In addition to the 30 full-color reproductions of Biblical events, the text of the 30 Lessons is spoken entirely by God. In the first 12 Lessons, God the Father tells the story of the Old Testament and introduces His Divine Son. Our Lord continues the story and explains the meaning of the Church and the Sacraments. Of particular value is the story of the Passion and Death of Christ. The fact that this is told directly by Jesus, is bound to impress the mind and heart of the child.

JAMES E. CUMMINGS.

### **The Catholic Periodical Index.**

If magazines are at a serious disadvantage as a field for writings of any value, that is most likely because of the waste to which they are destined. Whether they deserve it or not, periodicals are denied the permanence given to books. Books are meant to be kept and may be used a very long time; on the shelves or in a library catalogue they easily assert themselves. But magazines are thrown away, or, if they are kept, do they continue to be used? Much that they contain could be of permanent value and ought not to be wasted and lost; but year after

year a periodical piles up into a great mass wherein the known, and the unknown, the sought and the unsought, all crowd together and combine to conceal one another and exhaust the industry of the seeker. Even the magazines that are bound, with an index in each volume, eventually develop a discouraging series of these indexes which can only aid the reader's search slowly and laboriously.

This waste or burying alive of good and useful literature can be prevented by cataloguing magazine articles, as thoroughly as books, in library card catalogues. The labor, however, would be too much for most libraries to undertake as extensively as they might wish. Therefore their need is supplied by a group of reference books such as the well-known *Readers' Guide*. These are similar to the card catalogue in purpose and style, indexing in one alphabet the contents of a large number of periodicals, with reference to page and date of issue. So important have such guides or indexes become to librarians and to readers, that the librarians who subscribe to any guide give preference strongly to the magazines it indexes; they even hesitate to subscribe to other magazines, contrasting their slight usefulness except in current issues, with the permanent value of periodicals that are represented in a guide. In fact any such guide, together with the magazines it indexes, grows year by year into a veritable reference library.

Most of the periodical indexes in this country are published by the H. W. Wilson Company of New York. Three of them, the *Readers' Guide*, the *International Index to Periodicals*, and the *Education Index*, include two Catholic periodicals apiece. Of the six thus represented four are American. The periodicals to be included in any Wilson Company index are selected by vote of its subscribers. In the *Subject Index to Periodicals*, published by the Library Association, London, about seven Catholic periodicals are indexed, including only one from America. Thus it is obvious that the very great number of Catholic magazines, in order to attain their maximum usefulness in Catholic or public libraries, are urgently in need of special indexing. To satisfy this need is one of the chief purposes of the Catholic Library Association, whose first published achievement is the *Catholic Periodical Index*.

From the beginning the preparation of this Catholic index has been a cooperative work shared by a number of priests and reli-



gious of several orders and by lay men and women, most of them librarians. These "cooperating indexers" have volunteered their assistance, and each has a definite responsibility in the enormous labor of research and indexing. This is directed and financed, with the help of special contributions, by the Catholic Library Association. The annual bound volumes are published for the association by the H. W. Wilson Company. There are two completed volumes, for 1930 and 1931, and the same staff is now working on similar volumes for 1932 and 1933.

The fifty Catholic publications now indexed in the *Catholic Periodical Index* are mostly written in English. Thirty-eight are American, six English, four Irish, one from Austria (*Anthropos*, which has occasional articles in English), and one from the Vatican City (*Acta Apostolicæ Sedis*, mostly in Latin).—From an article by Marion Barrows, Editor of The Catholic Periodical Index in the February, 1933, issue of *Catholic Action*.

---

#### Our 23rd Anniversary.

January, 1934, ushers in the 23rd year of service for THE CATHOLIC EDUCATIONAL REVIEW. Pastors, teachers, school executives, religious and professional men and women regard it as indispensable in their daily work. We thank all of our subscribers and friends who have aided us in spreading the influence of the REVIEW during past years. Their support has made the publication of the REVIEW possible.

On the eve of Catholic Press Month we are making a special anniversary offer to our subscribers only. We ask that you send us *one new subscriber* with your renewal subscription and enjoy the special rate of five dollars. We need the subscriber, your colleague or friend needs the REVIEW and you will welcome the special offer dividend. Each addition to the subscription list will go towards improving the REVIEW and securing up-to-date contributions on topics of the day.

---

#### Books Received

##### *Educational*

American Cardinal Readers. *Teacher's Manual: Book Four; Book Five; Book Six*. New York: Benziger Brothers. Pp. 135; 122; 124. Complimentary to teachers.

Burdell, Edwin S.: *An Adventure in Education for the Unemployed*. Columbus, Ohio: The Ohio State University. Pp. 45.

Ernest, Brother, C.S.C., Ph.B.: *Religion and Living*. Milwaukee: The Bruce Publishing Company. Pp. 107. Price, \$0.75.

Fargo, Lucille F.: *The Library in the School*. Chicago: American Library Association. Pp. xiv+479. Price, \$3.00.

Kandel, I. L.: *The Outlook in Education*. Published for the University of London Institute of Education by Oxford University Press. London: Humphrey Milford. Pp. 18. Price, One Shilling.

Kramer, Stella, Ph.D.: *A Path to Understanding*. New York: The Baker and Taylor Company, Trade Selling Agents, 55 Fifth Avenue. Pp. 259. Price, \$2.00.

Leighton, R. W.: *Studies to Determine the Relative Achievement of Students at Different Potentiality Levels*. Eugene, Oregon: University of Oregon. Pp. 39. Price, \$0.25.

Murphy, Rev. Edward F., S.S.J., Ph.D.: *New Psychology and Old Religion*. New York: Benziger Brothers. Pp. xiii+265. Price, \$2.50.

Pallett, Earl M.: *Studies of Student Mortality at the University of Oregon*. Eugene, Oregon: University of Oregon. Pp. 32. Price, \$0.25.

Rural School Syllabus Committee: *Handbook for Rural Elementary Schools*. Curriculum Bulletin Number 2. Albany: The University of the State of New York Press. Pp. 235.

*The Home Project in Homemaking Education*. Bulletin No. 170. Home Economics Series No. 16. Washington, D. C.: Federal Board for Vocational Education. Pp. 178. Price, \$0.15.

White House Conference on Child Health and Protection: *Dependent and Neglected Children*. Report of the Committee on Socially Handicapped—Dependency and Neglect. New York: D. Appleton-Century Company. Pp. xxvi+439. Price, \$3.00.

#### Textbooks

Bovée, Arthur G. and Goddard, Eunice R.: *D'Artagnan. Épisode des "Trois Mousquetaires" d'après Alexandre Dumas*. Boston: D. C. Heath and Company. Pp. 256. Price, \$1.12.

Hotchkiss, George Burton, M.A., and Drew, Celia Anne,

Ph.B.: *Workbook in Business English*. New York: American Book Company. Pp. 192.

Mitchell, Howard, A.M.: *Le Petit Chose*. Nouvelle édition simplifiée d'après Alphonse Daudet. Boston: D. C. Heath and Company. Pp. 282. Price, \$1.16.

### General

Ferri, Dina: *Notebook of Nothing*. Fragments of the Lyrical Diary of a Sienese Shepherdess. Boston: Bruce Humphries, Inc. Pp. 152. Price, \$2.00.

Graves, Mildred, B.S., and Ott, Marjorie M., B.S.: *Your Home and Family*. Boston: Little, Brown and Company. Pp. xxii+352. Price, \$1.40.

*The American Catholic Who's Who—1934-1935*. Detroit: Walter Romig and Company, 10457 Gratiot Avenue. Pp. xv+514.

### Pamphlets

Emmanuel, Sister Marie: *The Flowering Tree*. A true Fairy Story of a girl, a bird, a tree and a happy choice. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 14. Price, \$0.05.

Gillis, Rev. James M., C.S.P.: *The Marks of an Educated Man*. New York: The Paulist Press, 401 West 59th Street. Pp. 16. Price, \$0.05. Quantity Prices.

Koon, Cline M.: *University and College Courses in Radio*. U. S. Office of Education Circular No. 53. Washington, D. C.: U. S. Department of the Interior, Office of Education. Pp. 14.

Lord, Rev. Daniel A., S.J.: *Confession Is a Joy?* St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 45. Price, \$0.10.

McCabe, Helen M.: *Light of Lourdes*. A Drama in Three Acts. Milwaukee, Wis.: The Catholic Dramatic Movement. Pp. 34. Price, \$0.35. Quantity Prices.

O'Brien, Rev. Raymond J.: *A Boy Who Loved Jesus*. Guy de Fontgalland. 1913-1925. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 30. Price, \$0.05.

Walsh, Rev. Leo M.: *Memory Aids*. To Help Children to Assist at Mass. Cincinnati, Ohio: 621 West Fifth St. Pp. 50. Price, \$0.10. Quantity Prices.